THE CASE Of the Present Afflicted Clergy IN SCOTLAND Truly Represented.

To which is added for Probation,

The Attestation of many unexceptionable Witnesses to every Particular; and all the Publick Acts and Proclamations of the Convention and Parliament relating to the Clergy.

By a Lover of the Church and his Country.

[John Sage]

Father, forgive them; for they know not what they do. Luke 23. 34.

Ye know not what manner of Spirit ye are of, Luke 9. 55.

Rejoyce not against me, O mine Enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me, Micah 7. 8.

LONDON,

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THE PREFACE.

Christian Reader,

THE following Narrative was writ in a Letter several Months ago from Scotland, by a Person of great Moderation and Integrity, well acquainted with the Humour and Constitution of Scotland; it has been read and approved by Persons of the best Quality both in the Church and State in England, and is now at their desire published, because it represents shortly and impartially, the various Methods under which the Church of Scotland suffered since the late Revolution; That thereby all good Christians, especially the most charitable Church of England, may see the sad Effects of Rampant Presbytery, Pity their Brethren that have so severely smarted under it, Consider the fatal Consequences of Papal Supremacy in a Protestant Kirk, and speedily bethink themselves how to quench those Flames in their Neighbours House, which so visibly threaten Destruction to their own.

Fœlix quem faciunt aliena pericula cautum.

Some say, and I hope it's true, that there are many Moderate Presbyterians to be found abroad in the World, although with us they have been all ever bent to Persecute when they had Power, and think they do God good Service when they Murther

Bishops, and quite race out their Adherents in Church and State, as is too visible by the late and present Proceedings of that Party amongst us. Dr. Burnet *now Bishop of* Salisbury, *in a Sermon at the Election of my Lord Mayor of* London *on the* 29th *of* September, *observes very well.* Some Plead now (*says he*) for Moderation, tho they have forgot it shamefully where they have Power, as the Congregations now in *New England*, impose under the pains of Banishment and Death in case of return, not only the Religion of the State, but many speculative Points in Opinion, and other things that are certainly indifferent. The Presbytery in *Scotland* imposed the Covenant under the pains of Excommunication; upon which followed a Forfeiture of the Personal Estate, and a Sequestration of the Real; *he might have added, and sometimes Death or Banishment to the Person, but he goes on,* and this Covenant all Persons, Men and Women, (*he might have said, Children too*) were forced to Swear, tho few could understand it; and one Particular was not far from an Inquisition, that every one should discover all Malignants and Enemies to their Cause, in order to bring them to condign Punishment, by which every Man was Sworn to be a Spy and an Informer. *The following Book shews in part what Gospel like Methods that Party now use to have the same Principles and Practices again revived in the World, and from it I wish these Moderate Presbyterians which they say are abroad, to beware of that Poison that has made the Brains of their Scots Brethren so Giddy, that their Zeal against Episcopacy may not run them quite out of their Christianity, as it's too palpable with us it hath done to many.*

Fourth Article of Covenant.

Any Moderate Man will certainly think the difference between our Scots Episcopacy and Presbytery not worth the Heat or Danger of a Dispute, For First *as to the* Doctrine, *both Parties are agreed, the Confession of Faith made by Mr.* Knox *and ratified in Parliament by King* James VI. *and revived again in the Test Act by King* Charles II. *this, together*

together with the Westminster Confession, (both agreed on by the General Assembly of Presbyters) are owned next to the Word of God by both Parties, as the Standard of the Doctrine of our Church.

Secondly, As to the Worship, it's exactly the same both in the Church and Conventicle; in the Church there are no Ceremonies at all injoyned or practised, only some Persons more reverent, think fit to be uncovered, which our Presbyterians do but by halves even in the time of Prayer; we have no Liturgy nor Form of Prayer, no not in the Cathedrals, the only difference in this Point is, our Clergy are not so overbold nor fulsome in their extemporary Expressions as the others are, nor use so many vain Repetitions, and we generally conclude one of our Prayers with that which our Saviour taught and commanded, which the other Party decry as Superstitious and Formal; Amen too gives great Offence, tho neither the Clerk nor People use it, only the Minister sometimes shuts up his Prayer with it. The Sacraments are Administered after the same Way and Manner by both; neither so much as kneeling at the Prayers, or when they receive the Elements of the Lords Supper, but all sitting together at a long Table in the Body of the Church or Chancel. In Baptism neither Party use the Cross, nor are any Godfathers or Godmothers required, the Father only promising for his Child: The only Difference in this Sacrament is, the Presbyterians make the Father Swear to breed up his Child in the Faith and Belief of the Covenant or Solemn League, whereas the Orthodox cause the Father repeat the Apostles Creed, and promise to breed up the Child in that Faith which himself then professes.

Thirdly, As to the Discipline it's exactly in our Episcopal Church (if it may be so called) according to the Model of the Presbyterian Mother Kirk at Geneva, for conformable to the Consistory direction (not Rubrick for that's a Superstitious word) we have in every Parish a little Court which we call the Kirk-Session, composed of the Minister or Ministers, if there be two belonging

belonging to that Church; and some Lay-men which we call Elders and Deacons too forsooth; the business of this Court, is to enquire into and punish Scandals, and to collect and distribute the Money which good People are pleased daily to offer at the Church-doors for the Poor: This Court or Session is lyable to the Inspection and Jurisdiction of the Presbytery, who may visit the Sessions, inspect their Records, and receive Appeals from them upon occasion. By Presbytery we mean again a Court of Presbyters inferior to the Synod, for every Synod or Meeting of the whole Diocies belonging to a Bishop, is divided into several Classes or Presbyteries, in each Presbytery there is about eighteen or twenty in some twenty four Ministers, who with the consent of the Bishop, chose their own Moderator or President, they meet ordinarily once every Month, or oftener if they think their Affairs require, for they have power to adjourn and meet at their own Discretion: As the Sessions are subject to the Presbyteries, so are the Presbyteries to the Synod, which meets always at set times twice every Year, there the Bishop himself presides, or in case of his necessary absence, one commissionated by him, and all things are carried by the Plurality of Votes, and the Acts made that way, are the only Canons or Rules we use for Discipline: As the Presbyteries are subject to the Synod, so the whole Synods of the Nation are to the General Assembly, where by Law the Archbishop of St. Andrews is always to preside, and if I be not mistaken, has a negative Voice, tho he was never known to use it.

Now I leave the impartial World to judge, whether Presbyterians that had any Moderation, would not be well contented, and live quietly under such a moderate Episcopacy, where indeed except the Power of Ordination (which is always to be performed with the consent and assistance of the Brethren of the Presbytery) and the Title of Lord, which the King is pleased to confer upon them, the Bishops are truly but Constant Moderators, which the Presbyterians themselves, because of the great Divisions which often happened among them at the electing of Moderators, were at length necessitated to sit down with. Now

then

then let any moderate Presbyterian abroad say, whether indeed it be matter of Conscience or Humour, that makes Presbyterians with us, separate from a Church so Constituted, or whether the difference between our Church and their Kirk be such as can justifie Men in raising so many publick Rebellions, and drawing so much Misery and Confusion upon the Nation and themselves, as our Zealots have often done; and whether their own Consciences can plead Not Guilty at the last Great Tribunal, where they must answer for all those Murthers and Butcheries, all the Cries and Tears of Widows and Orphans and ruined Families which will then testifie against them? Or what can they answer now to the World, for the many late Barbarities they have committed against their Protestant Brethren, themselves knowing us far others, and therefore being ashamed of their Practices, they are fain to conceal and deny them abroad. But to prevent their endeavours that way, and that they may appear to the World in their true Colours, I have here, for the proof of this Modest and Impartial Narrative, inserted some few Particulars of the Sufferings of our present Episcopal Clergy, attested by their own Hands, and by the Hands of Gentlemen of great Integrity, who were Eye-witnesses to the Proceedings, many other of this Parties more cruel Practices against the Clergy, might and may hereafter be published, and attested by the Hands of the most significant Gentry in the several Parishes where the Ministers were persecuted, only here these are singled out now, because all these Papers, as they are attested and here published, were shewed in the original authentick Copies to most of our Governours, *both in* Scotland *and* England; *and the greatest part of them sent by a particular Commissioner to King* William *then Prince of* Orange *in the beginning of our Troubles. The publick Acts and Proclamations are also added, that Men may not be deceived by thinking, as some would represent it, that the Persecution proceeded only from the Rabble, and that in a Jumble of the Times, when the Government was not in a condition to protect the Leiges; and by the*

the fourth Collection of Papers I think it's plain, that the most fatal Blows were all given by the Scots Presbyterians who were and are at the Helm, and that without countenance from these, the Rabble durst never have attempted what they did against all the Laws of the Kingdom, Religion and Humanity; which plainly shews that Presbyterians, howsoever dignified or distinguished are all of a piece.

Considering all this, one would be apt to think that the present Episcopal Clergy in Scotland *needed as much the assistance of the Prayers and charitable Collections of the* Church *of* England, *as either these Protestants in* Piedmont, France *or* Ireland, *especially since there seems to be something harder in our Case than in any of theirs; for in those foreign Parts, if a Man complies with the Commands of his Superiors, (which I confess would be sometimes most irreligious in him to do) then he would have the same Protection and Benefit that other Subjects of his quality are allowed to enjoy: But with us it's far otherwise, for as it plainly appears by the third Collection of well attested Papers, let men comply never so much with the Commands of their Governors, yet they are in the same sad Case with those that do not in the least comply; for nothing less than the utter and universal ruine of Episcopacy being according to the Covenant designed, the Superstructure as well as Foundations must be destroyed, and the Presbyters as well as the Prelates quit rooted out, like* Philistines *from the holy Land; And is this nothing to you, O all you that pass by? Give Peace in our time, O Lord, because we have none other that fighteth for us but only thou, O God.*

Advertisement to the Reader.

BEcause the Publick Papers in the fourth Collection have not been printed in their due Order, therefore the Reader is desired to take notice, that upon the Margin of the second Page of *The Case of the Present Afflicted Clergy*, &c. instead of *Vide first Paper being a Declaration from the Prince*, read *Vide Declaration by His Highness the Prince*, &c. in the fourth Collection of Papers, and on the Margin of the fifteenth Page, for *Vide second Paper being a Proclamation*, read *Vide a Proclamation from the Convention in the fourth Collection*: and at the foot of Page 82. on the Margin, for *Vide first Proclamation*, read *Vide Declaration by His Highness the Prince*, &c. *in the Fourth Collection*. Some other Errors have escaped the Press, because of the Authors great distance from it, he living in Scotland; but these being not very material, it's hoped the Reader will be pleased to excuse and correct them himself.

THE CASE

Of the Present Afflicted Episcopal Clergy in *Scotland*.

SIR,

AS nothing but a Charity agreeable to its Divine Original, could move you, to be so solicitous to know the present Afflicted State of the Episcopal Clergy in *Scotland*; So nothing but your Command could have obliged me to this short, and plain account of it.

Upon what Ground the present Parliament of *Scotland* have thought fit to abolish Episcopacy out of that National Church, I will not at present strictly enquire into: Only I may be allowed to say, without offence, That since this Parliament has not judged convenient to abolish it, as a Government either Antichristian, or contrary to reason, or Scripture, or Antiquity, or the Universal opinion of Protestant Churches abroad, or Learned Men in all Ages; but only as contrary to the *Inclination of the People*, and (as such) a *Grievance*. It may be confidently hop'd, That when Presbytery, or the Usurped Authority of Presbyters without Bishops, shall become a Grievance to the People, (for what has been so heretofore, may be hereafter) and so contrary to their Inclinations, that then, and in that Case, Episcopacy may for the same reason by Authority of another Parliament be restored again. This is no new thing, for before this Revolution, Episcopacy in *Scotland* has been abolished twice by Act of Parliament, but so was also Presbytery; It's now abolished the third time, and so Presbytery may be. But with this difference, That Presbytery was never Settled by Law in *Scotland*, but when either our Kings were involv'd in intestine broils, or when the Civil Government

was under some great convulsion occasion'd most ordinarily by the practises of that Party, which put them under a kind of necessity, (not choice) to allow it. But no sooner did either our Kings, or the Government reassume their just freedom, and vigour, but as soon was Episcopacy both restored and established by Law. So that Episcopacy having been always setled in our Church in time of peace, or at the Restoration of it, May it please God to restore peace to the State, that order in the Church may be it's happy effect. And may we make better use of these two blessings, then we have done hitherto.

Vide. First Paper being a Declaration from the Prince.

Vide. The Second Paper being a Proclamation from the Convention.

But as for the inferiour Clergy of Presbyters, who were received into the protection of this Government, first by a Declaration from the *Prince of Orange* in *January* 168$\frac{8}{9}$. And in *April* thereafter by a Proclamation of the Convention of Estates. By which Proclamation and Declaration all persons whatsoever were strictly forbid upon the highest pains to molest, disturb, or by any manner of way interrupt or hinder the Clergy in the exercise of their Ministry, and peaceable possession of their Livings, They demeaning themselves as it became peaceable and good men. As for them, I say, to be turned out of their Churches in so great numbers, may justly make strangers think these men guilty of hainous villanies and crimes, which have provoked the Government against them, and obliged it to turn them out of their Livings, and forbid them all exercise of their Ministry, to declare their Churches vacant, and to order themselves and families to remove from their dwelling-houses in the middle of winter.

To Set then this matter in its true light, it will be necessary to look a little back upon some things which happened before the proceedings of the Privy Council against the Episcopal Clergy.

Be pleased therefore to know, that there have been Ministers turned out and deprived since the beginning of this Revolution, by, and under a threefold Authority.

The first turning out was by the Authority, or rather Violence of the Rabble in the Western and Southshires only.

The Second was by a Committee of the Convention of Estates during the Interval betwixt the Convention and turning it into a Parliament.

during

The third was by the Privy-Council since the first Adjournment of Parliament.

As for the first turning out by the Rabble, it being executed in a time when the Government of the Nation was in a manner quite dissolved, there is less wonder, that disorders of that kind fell out, then it is accountable why they should not be redress'd now, upon this Governments assuming its Authority, and having Power to make it self obeyed.

But before I give you the true matter of fact of this highly presumptuous, and unparaleil'd attempt of the Rabble upon Ministers, It will be first convenient to set before you the then State of those Western Shires in matters of Religion; What was their behaviour towards the Clergy Established by Law, as also how they stood affected to the Presbyterian Ministers then Tolerated by King *James* to hold Meeting-Houses.

And first, Tho' it must be confessed that the Western Shires of *Scotland* have been, and are, the most disaffected Party of the Kingdom to Episcopal Government, and have suffered much for the Rebellions which their prejudices against it occasion'd; yet it's as true, that before the last Indulgence granted by K. *James An.* 1687. they were Universally in a good Understanding with their Ministers, tho' not in that degree as the Relation betwixt Minister, and People doth require it, being more in shew then affection. For tho' they came generally to Church, and owned that they had overcome their Scruple of Conscience of not having freedom to hear them Preach, yet they still separated themselves from partaking of the Holy Communion when offered: Making it a greater matter of Conscience to receive that Sacrament from their hands, then the other of Baptism for their Children.

It is also to be presum'd, tho' not much to their credit, that there was more of constraint, for fear of Penal Laws, then a willing mind in this little Conformity they yielded in coming to Church, all which soon appeared.

For in the next place, upon K. *James* his Declaration of Indulgence, or Tolleration to Dissenters, the People in those Western Shires run immediately into it, accepted of it, and shew'd a great zeal to build Meeting-Houses, to call Presbyterian

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Preachers to these Meeting-Houses, and to contribute for their Maintenance.

With this State of Affairs they seem'd so well satisfy'd, that they made Addresses of thanks to King *James*, in terms, which were no less acceptable to the then Court, than Scandalous to all Judicious Protestants in both Kingdoms. * But these Addresses having been Printed and Published in *Gazetts*, I shall take no more notice of them.

Vide. The Presbyterians Address to King *James*. In the Fourth Collection.

They were often told by wise Men, that they were running a course in accepting of that Tolleration, most destructive to the Interest of the Protestant Religion, and that it would be much safer for them to continue in their Parochiall Churches as by Law Established, since every thing that weakened that fence, tended to the letting in of the Popish Party, which in time might destroy us both; that Tolleration being granted in both Kingdoms in order to bring in Popery, and by the means and favour of Papists at Court obtain'd and managed.

Tho' many, yea most of the Inferiour People of these Western Shires at the first went into this snare, yet the Persons of greatest Quality and interest among them, did not so soon comply: And for the other Shires in *Scotland*, in some there were not above two Meeting-Houses in the whole Shire, in others none at all, which, by the by, is a kind of demonstration, how little fond the Generality of the Nation was then of that way, and how the inclination of the People was then set, now so much talked of.

But next, to show you how the Presbyterians stood affected to one Another, and among themselves, be pleased to know: That there was a Presbyterian Party then in the West, of the meaner sort of the People indeed, truly Acting more consequentially to the Presbyterian Principle and Practice in former times, who (for all that was done) would not accept of this Tolleration given by King *James*; But did openly by their Sermons and Pens declare their dislike of it, and said much more bitter things against their Indulged Presbyterian Brethren, who had accepted this Tolleration, than against the Clergy Established by Law. Where-ever these Preachers came, they carryed great numbers of the People after them, and would Preach neigreat

ther in Church nor Meeting-House, but in the open Fields, for which they were called Field-Preachers.

This boldness the then Government found it self obliged to take notice of, and they fell upon a Method to suppress it, which in all appearance had done it effectually, if the Scene of Publick Affairs had not been changed by this Revolution. It was, by giving Commissions to such Gentlemen in each Shire, as were reputed leading Men of that persuasion, or at least much favouring that way, To hold Circuit-Courts within their own districts, and upon seizing any of these Hill-Men, or Field-Conventiclers, to punish them as the Law ordained. This was a Stratagem of the then Statesmen, to cleave that Party with a wedge (as we say) of their own Wood. But that nothing was effectually done is to be attributed to this great change of our Affairs.

Now to return to the Account of the Ministers being turn'd out by the Rabble. Upon the certain News of the Prince of *Orange*'s landing in *England*, *King James* called all his standing Forces in *Scotland* to his Standard in *England*. This did directly break our Government, it left the Nation without Defence, and gave all discontented People a favourable opportunity to execute their resentment, as their passions and Interests moved them, and none having greater and more violent then these Hill-men, or Field-Presbyterians, they prosecuted them with equall fury and disorder.

The First Commotion that appeared was amongst these Hill-Men, or *Cameronians*, (so called from one of their Leaders, and a Preacher, *Cameron*.) They Assembled themselves in the Night time, and sometimes in the day, in small bodies armed. And in a hostile way went through the Countries, forced their entry into private Mens houses, against whom they had any private quarrell, but most ordinarily into Ministers Houses, where they with tongue and hands, committed all outrages imaginable against the Ministers, their Wives, and Children; where having eat and drunk plentifully, at parting they used to carry the Minister out of his House to the Church-yard, or some publick place of the Town, or Village, and there expose him to the People as a Condemned Malefactor, gave him strict charge never to Preach any more in that place, but to remove

Vide. The First Collection of some Papers, relating to the practice of the Rable before the Convention.

remove himself and his Family out of it immediately; And for the conclusion of all this Tragedy, they caus'd his Gown to be torn over his head in a hundred pieces, of some they spared not their very cloaths to their Shirt. When they had done with the Minister, they call'd for the keys of the Church, lock'd the doors and carryed the keys with them; And last of all they threw the Ministers furniture out of his house in many places, as the last Act of this barbarous Scene.

This was the most General Method when the Minister was found at home, but in case he was absent, they entred his house, made Intimation of their Will and Pleasure to his Wife and Servants, bidding them tell him, to remove from that place: if they found not a ready obedience, they would return and make him an example to others.

Vide. The Summons left in every Parish by the Rabble in the first Collection of Paper.

This course went on in the Months of *December*, *January*, and *February*, 168$\frac{4}{5}$, by which were turn'd out of their Livings all the Ministers of the Shires of *Ayre*, *Renfrew*, *Clidsdale*, *Nidisdale*, and most of *Annandale* and *Galloway*, to the number of about two hundred.

The news of these great disorders coming to the ears of the *Prince of Orange*, who by this time had accepted the exercise of the Government of *Scotland*, untill the sitting down of the Estates of that Kingdom, which met on the 14th of *March*, 168$\frac{4}{5}$. As also his Highness was humbly apply'd to by the oppress'd and miserable Clergy of these Shires; by one of their number Commissioned and sent up with a full information of their Case, and therewith a Petition to his Highness for his help and protection in this their sad distress. In the mean time the regular Gentry not willing to be altogether run down by this furious rabble, began to bestir themselves for their own and the Clergies defence, particularly the members of the Colledge of Justice at *Edinburgh* (to their eternall glory) took up Arms and form'd themselves in such a body as soon daunted the Phanatick Rabble in *Edenburgh*. This occasioned the publication of a Proclamation commanding all Persons to lay down their Arms in that Kingdom, and therewith their Animosities, and cruell Resentments, ordaining also that all Ministers thus violently ejected should return to their respective charges, and so continue without

So the Lawyers there are called.

Vide. First Proclamation

without Molestation, untill the setling of the Government by the Convention of Estates, and in a word, that all things of that nature should be restored, as they were in the month of *October* preceeding.

Upon this Proclamation the Gentlemen of the Colledge of Justice (not knowing what it is to oppose the least shaddow of Authority) laid down their Arms, and all the good people in the Kingdom (especially the Ministers) look'd for nothing but a dutyfull complyance with so just and seasonable a command: But to the astonishment of all men, this did not allay our troubles, but by accident did encrease them, which fell out after this manner following.

When the Magistrates of *Glasgow* had ordered one of their Ministers to preach before them upon the *Sunday* immediately following the publication of the *Prince of Orange's* Proclamation, The Rabble of that City got first into tumultuary Assemblies on the Streets, and then to arms, surrounded the Church, when the Minister was in the Pulpit, fired in upon the best and most respected Inhabitants of the place, and at length violently broke open the Church-doors, which they within had shut upon themselves upon their approach, and when they had forc'd their entry into the Cathedrall Church, they beat many, wounded some, and dispersed the whole Congregation without making distinction of Age, Sex, or Quality.

Vide. The Second Collection of Papers relating to the practise of the Rabble and the Council after the Princes Declaration, &c.

An account of this so high contempt of Authority, and against Laws, both divine, and humane, was sent up to the *Prince of Orange*, by the Magistrates of *Glasgow*, with their information of the affairs, attested by their Subscriptions: but no remedy could be possibly apply'd at that time, for the Dyet of the meeting of Estates, drawing so near, upon which meeting the Prince's exercise of the Government ended, & nothing being able to repress these disorders committed by an armed force in contempt of that Authority, except a greater force, and the shortness of the time, as was pretended, not allowing that to be sent down, all was referred to the meeting of the Estates, who being met, instead of calling these Hill-men to an account for the disorders committed by them upon Ministers, these very men coming arm'd to *Edinburgh*, were admitted as guards to that meeting, and

V. Ut supra.

Vide The Paper containing the thanks of the Convention to the Rabble. in the Fourth Collection.

and had the thanks of the house given them for their good Service, and are still a part of the standing forces of that Kingdom.

Upon all this, the afflicted Ministers saw clearly there was nothing left for them, but to suffer patiently the good will of God, which they have done, without the least publick complaint, waiting with all Christian submission for a reparation of their wrongs from the justice of God, and till those in Power shall be graciously pleased to commiserate their condition, since they and their poor Families are in very hard and pinching circumstances, having been turn'd out of their Livings, and Properties in the midest of a hard winter, and suffer'd not only the spoiling of their goods, but some the loss of their Children, and many marks and bruises in their own bodies; and now are in a state of desolation, not knowing where to lay their heads, or to have bread for themselves or their Families.

This their Case ought the rather to be commiserated; there being no Authority upon earth, that can be so much as pretended, by which they suffer, except that of the Rabble. They were never since that time either cited, accus'd, or condemn'd before any Judicature for any fault or crime, so that in common Justice they have still a right in their Persons to those Livings of which they had quiet and Legal possession, before these troubles, and if the wisdom of the Nation in the next Session of Parliament shall judge it either fit or convenient to remove them from these their Livings, That Law determining this affair, if any such shall be made, can only take place from the date of it, it cannot look back, and make men guilty before it was Enacted, so that still it must remain without controversy, that whatever may be determin'd to be done with the Ministers for the time to come, they have still a just and unquestionable title to their Livings, until a Sentence pass against them which is not yet done.

This being their Case, it's not to be imagin'd that there will be found any man of reason, or ordinary quality, who will so much as open his mouth, in favour of these violent, and Illegal extrusions in the next Session of Parliament, for it's well known to all, how at the time, when this Tragedy was acted, none of these Presbyterians, who are now in Power, did either avowedly own,

owns, or openly countenance these proceedings, but did publickly condemn them, so that what was morally evill in its originall, time cannot make good, nor will good men either defend or countenance. Whatever may be said for some inconveniences which might have happened in that Country, so fermented with passion and prejudice, if these Ministers had been ordered to return to their charges there by the present Government, yet it's certain when men are Innocent, they ought not to suffer, and therefore as was just now intimated untill the wisdom of the Nation shall determine this matter, they ought to be look'd upon as Legall possessors, tho' violently extruded.

But that which no doubt will seem very extraordinary to any unbyassed thinking man, is, that these Presbyterian Preachers, who so heartily thanked King James for the Liberty of their Meeting-houses, with extraordinary and fulsome Stories of his Piety, thereby approving the dispensing Power without reserve, (which was the Basis of our late Toleration) And did disown these cruell proceedings against the Episcopall Clergy, yet they would never condiscend to Preach against such disorders, tho' often desir'd so to do, by wise and discreet men, yea, which is more, these same (as they called themselves moderate) Presbyterian Preachers, in a little time after, very confidently took Possession of the Churches of the Orthodox Ministers thus thrust out of their dwelling houses and Glebes, without the least Title, or right to them, except what flow'd from the consent of some Phanatick People who own'd them, and their Meeting-houses, which was a Notorious Encroachment, not only upon the Property of the Legal Incumbents, but also upon the right of Patrons, not as yet taken away by Law.

Vide. Presbyterians Address to King James, in the Fourth Collection.

For when the rest of the Episcopal Clergy who were in quiet possession of their Churches, and in good Understanding with their People, were Allarm'd, with the hard usage of so many of their brethren thrust out in the midst of a severe Winter by this yet greater and more violent storm in the West, with their Wives and Children, to seek shelter from these their brethren.

This gave such a damp, and rais'd such a just apprehension in their Spirits, what might be the sad and Tragical event of

unparallell'd proceedings; that it's no wonder many of them were provok'd to think that the great design of some within the Kingdom, who appeared so zealous for this Revolution, was more to destroy the Clergy and the whole Episcopal Order, then to settle the Kingdom upon its Just and Antient basis, or to preserve our Religion, Liberties, and Properties as by Law then Established.

This Apprehension grew yet more strong when they saw that the Convention of Estates, did not take the Ejected Ministers of the *West* into their Protection, by their Proclamation, which was extended only to those who were in the Actual Exercise of their Ministry; By which it was plain enough, that all those Ministers, who had been violently turn'd out by the Rabble in the Western-shires were still to be kept out, and the advantage the Privy-Council has taken from that Proclamation, of late, to stop the course of Justice, from giving them access to their Tithes and Stipends due to them, is a sufficient Indication, how some incline to treat them, if the ensuing Session of Parliament be not more favourable.

Vide. A Proclamation from the Convention in the Fourth Collection.

Vide. An Act of Council in the Fourth Collection.

This was the prospect of Affairs, and the temper mens minds were in towards the Clergy, when the *Convention of Estates*, having forfaulted *K. James*, declared *K. William* and *Q. Mary*, King and Queen of *Scotland*.

This great bus'ness being over they next Emitted a Proclamation bearing, That whereas *K. James* had forfaulted his right to Govern that Kingdom, they therefore forbid any publick Prayers to be made for him, and Ordain'd that in all time coming, the Ministers should pray for *K. William*, and *Q. Mary*, as *King* and *Queen* of *Scotland*, ordaining also that this Proclamation be read, upon the next *Sunday* after Publication by all the Ministers of *Edinburgh*, and in all other parts of the Kingdom on such certain Sundays, as are therein appointed, with certification, that who-ever should not read the said Proclamation and pray for the *King* and *Queen* as therein design'd, should be deprived of their Churches and Benefices.

Vide. A Proclamation from the Convention in the Fourth Collection.

Upon the not Obeying of this Proclamation it is, that all the Ministers of late, have suffered, and do suffer at this day, and therefore that falls next under Consideration.

And

And first of all, it's here more especially to be remarked, that this Proclamation being Published in Common Form at Eleven a Clock in the Forenoon on a *Saturday*, did not appear in Print till about Seaven that Night. So that the Ministers of *Edinburgh* who were required to read it to their People after Sermon next Morning, had no notice, nor Copies of it given them, untill about ten at Night upon *Saturday*, or Eight in the Morning on *Sunday*; which in a matter of so vast moment, as to translate Allegiance formerly sworn to one *King*, and in so short a time, to resolve to preach it due to another, without so much as knowing the reasons and grounds upon which the Convention had proceeded to forfault *King James*, was to require a peice of blind obedience, which with so much reason, we abhor in Papists, neither had *King William* and *Queen Mary* then accepted of the Crown. So that what the Convention required could not be supposed, so soon and easily done, by Men who either make Conscience in taking such an Oath, or resolve to keep it.

Here to this purpose, I cannot but give you an excellent Passage, which I find in a Paper bearing for Title, *A Vindication of the Proceedings of the Convention of the Estates in* Scotland. They are the very first words in that paper. "The "Dethroning of a King (saith that Author) and the Setling "the Crown upon the head of a new Soveraign, is certainly a "Matter of so great weight, of such vast importance and con- "cern, that it requires the most serious and deliberate, the "most calm and imprejudic'd minds to determine it; a hasty "and undigested resolution, if in any case dangerous, would "unquestionably in this prove fatall and remediless: Thus he very judiciously: Now if this be reasonable, as surely it is, then the requiring so hasty and precipitate obedience from Ministers in this point, cannot but appear very hard, and therefore if this Author had been consequentiall to his own rule, he had certainly said something in favour of the Scots Clergy, upon whose skirts he has lately sit so hard.

There is another Consideration in this Case which ought very much to alleviate, if not excuse the supposed guilt of Ministers in the Country, who did not read the Proclamation; and that

is, it was not delivered to most of them in due time. Not the first, for the Sheriff-clerks who (I remember well) were order'd to send them to the respective Ministers in their severall districts, did not for the most part deliver these Proclamations till the day appointed for reading them, was past. How universall this neglect of those Officers was, I will not positively assert; but sure I am, most of the Ministers turn'd out by the Privy-Council had this Legal defence for themselves, that they receiv'd it not in due time to read it; and that it was not in the second place deliver'd in due form is also clear, for whereas in all times preceeding, such publick Papers which were to be read after Divine Service, were always transmitted to the inferior Clergy by their respective Ordinaries, and the order of Bishops not being then abolished, but till a third Estate of Parliament, they were not obliged in law to take notice of a publick Paper which came not to their hands in the accustomed Legal manner.

Moreover it is well known how in *England* the strongest heads and pens have been employed of late to clear this point of Allegiance as now required. And how many severall Topiques have been made use of to prove the Subjects discharged from their first Allegiance, and yet how many in *England* eminent both for Character and Conscience are still doubtfull of the point, which sufficiently shows, that the matter deserv'd and requir'd a considerable space of time for deliberation. Which not being given in *Scotland*, to the Clergy there, any one may easily judge what anxieties, doubtings, and uncertainties such a weighty affair would create in the Spirits of honest and well-meaning men. Surely tho' this has not, it ought to excus'd, in rigour of justice, it will surely much alleviate their supposed crime, in the judgement of all ingenious and good men, who make the measures of their dealings with others, such as they would that other men in like cases should take with them.

But to make the matter yet more favourable of their side, There are some, who tho' they did not read the Proclamation, yet have prayed for K. *Will* and Q. *Mary* conform thereunto, whereby they answer'd the ends of it to all intents: yet these have

have been condemn'd to the same fate, with those who out of Conscience refused to do either. Which proceedure is not a mark of any tenderness or charity to reclaim men, who are supposed to be wrong, but looks rather like a design to ruine them in spite of their Complyance.

Vide. Third Collection of Papers, containing the sufferings of those Ministers who comply'd

But now we come to give account, how the Proclamation, and the certification therein was executed by the Government against the Delinquents.

Vide. A Proclamation from the Convention in the Fourth Collection.

No sooner were the Commissions sent up by the Convention of Estates to make offer of the Crown of *Scotland* to K. *William* and Q. *Mary*, but they adjourned themselves. Having first appointed a Committee of their number to sit at *Edenburgh* till their return, and they having received information from the Presbyterian party, in and about *Edenburgh*, that some Ministers had not read the Proclamation upon the day assign'd, and had not pray'd for K. *Will.* and Q. *Mary*, which was no great wonder, considering what's said before, what Scruples so great a point, as translating Allegiance was apt to create, and that they had so little time to be clear'd of them, yet an Order was Issued forth, to cite them to appear before the said Committee, who being cited, did appear, and tho' they pleaded Scruple of Conscience and want of time, yet were by formall Sentence of the said Committee depriv'd of their Livings, and their Churches declar'd vacant immediately without any regard had to their just defence

As this fell out upon these who liv'd in *Edenburgh* or places next adjacent, so some of them were depriv'd before King *William* and Queen *Mary* had accepted of the Crown, or taken the Coronation-Oath, which the claim of Right required as Indispensibly necessary in order to their being own'd as Soveraigns: This one of the Recusant Ministers urg'd at the Bar in defence of himself and Brethren, but to no purpose.

* Dr. *Strachan* the Learned and Pious Professor of Divinity, and one of the Ministers at *Edenburgh*.

This course continued untill the Convention was turn'd into a Parliament, which makes up the Second Period of the depriving Ministers propos'd in this discourse, *viz.* those that were turn'd out by the Authority of the Convention of Estates.

The Third, and last Period, is, of those who have been turn'd out by the Authority of the Privy-Council since the first Adjournment of Parliament.

A

A stop having been put to any further Prosecution of the Ministers by the Committee of Estates, and as they with joy were willing to believe, by King *William's* Order and Command, this whole matter of depriving was laid aside, and men began to think themselves happy, or lucky, who had escap'd the first tryall, hoping there was to be no further enquiry made after such a disobedience which had so many Circumstances to alleviate the guilt, if not quite extinguish the Memory of it, they hop'd at least that the favourable things in their Case, would have been proper grounds for a new King to forgive what had pass'd before his Entrance upon the Government; and the lenity and tenderness shew'd to Persons obnoxious enough in other trusts under him about the same time, inclin'd the Episcopall Clergy to expect the like, when their case should come to be duely and impartially represented, for seeing his mercy extended to Out-laws and Criminals of the Grosset Sieze, they who are Gods Ambassadors doubted not to pertake of it, their escapes, if such they may be called, being only in points very dubious and material.

And for a good time they seem'd not to be mistaken of their hope, for during the whole Session of Parliament, no mention was made of any further proceedings against them. Yea one thing gave no small encouragement; That when the Act of Parliament pass'd for obliging all persons in Civill and Military Capacities to take the *Oath of Allegiance*, the Clergy ware not comprehended in that Act, and tho' it were once mov'd in the house, that the Oath should be put to them as well as to others, yet did not obtain; This made many believe that Peace and Settlement were really in their prospect, and that all designs of ripping up the old quarrell for not reading the Proclamation, were quite laid aside, and more tender measures to be us'd, which are certainly the most effectuall in such Cases.

But there are some who thought, the true reason why at that time the Clergy was not ordain'd to take the *Oath of Allegiance*, was more out of respect to the Presbyterian Preachers, than the Episcopall Ministers: for those of their own party in the Parliament, who best knew their inclination that way, had reason

reason to fear, they might Scruple at the same Oath, not upon the grounds which others went upon; but because their Model of Church-Government was not settled by Law, they would not come under *Allegiance* to this King till first he had done their business. And it's presumable enough, by what many of them have since dropt in their Sermons and other discourses; if this Oath had been put to them as to others in Secular trusts, they had discover'd more of partiality to their Interests, then of Loyalty to K. *William*: for it may by the *Covenant* will be by some requir'd to be renu'd, before they think their *Allegiance* either due, or right placed.

Vide. A Proclamation from the Convention, and the Observation upon it, in the Fourth Collection.

But no sooner was the Parliament adjourn'd and severall of the Chief Nobility gone to the Country, then a Proclamation was emitted, (Surprizing enough because not expected) by the Privy-Council, which did in express terms, to use the words of it, *Invite and Allow Parishioners and other hearers, to inform against Ministers who had not read the Proclamation of the Estates, and prayed for King* William *and Queen* Mary, for the one could not serve without the other.

Vide. Proclamations anent the Miisters in the Fourth Collection.

This General *Invitation* coming from such an Authority to a hot sort of People, had a very ready Obedience pay'd to it; For one or two of the meanest of a Parish, and sometimes the Agents of the Faction in several Places, borrowed Mens Names without their knowledge, to fill up their Citations, and either of these were thought sufficient to accuse their Minister, upon which, Summons were issued out to cite them to appear at *Edenborough* within 6 or 10 days, before the Privy-Council. Whereupon has followed the depriving of such as came before them, and had not read the Proclamation. And this has outed almost all the Parochial Clergy in the Shires of *Marsh*, *Tiviotdale*, the three *Lothians*, *Fife*, *Striveling-shire*, *Perth-shire*, and some in *Aberdeen-shire*, *Murray*, and *Rose*, amounting (as I am credibly informed) to the number of above two hundred, which was all they could possibly dispatch in so short a time.

Vide. Summons to the Ministers of *Kelso* in the 4th Collection.

Vide. Proclamation from the Convention, in the Fourth Collection.

Their whole Process went upon two Points. The first was, whether they had read to their People on the day Appointed the Proclamation Emitted by the Convention of Estates? The Second whether they had pray'd or did pray for King

William

William and Queen *Mary*?

As to the first, their defences were, that they never received it, or that it came not to their hands till the day appointed to read it was past: Or lastly, that it was not Legally delivered to them as the Order for Publick Prayers used to be, *viz.* by Orders from their Ordinaries. But none of these defences were sustained in their Case.

Vide. Third Collection of Papers containing the suffering of those Ministers who comply'd.

As for the Second point of Inditement, *viz.* whether they prayed for K. *William* and Q. *Mary*, all cited were not Guilty, for there are several Instances of Ministers who had pray'd and promised to pray for K. *William* and Q. *Mary*, who yet were turn'd out of their Livings, and continue depriv'd to this day.

'Tis not deny'd that there are very many who cannot come this length, being still under the power of their former Scruples in the matter of *Allegiance*. As for these, tho' they are persons of peaceable principles, and practices, and are ready to submit to the will of God, and the Command of Superiors, yet all that's pleaded for them is only favour and Indulgence: And if a delay for some longer time to consider Maturely upon these matters could be allow'd, it would be very acceptable, & very becoming these to grant, who have so loudly exclaim'd against Persecution for Conscience sake, and cry'd up so much moderation, and thanked King *James* for Tolleration. But what may they expect, when others who were willing to obey and did acknowledge the present Government in all that is requir'd, were yet turn'd out of their Places and Properties by the Rabble, to whom no redress is made, tho' humbly supplicated by those Sufferers. In *France* it self, if a man renounce his Religion, he saves his Life and fortune, (tho' that be indeed a base bargain) yet the mercy of this severity is all that's desired here.

Vide. Presbyterians Address to K J. in the Fourth Collection.

Vide. Third Collection of Papers containing the sufferings of those Ministers who comply'd.

Oh! when will these things be seriously considered and effectually redressed by the Government? And when shall such a temper be happily fal'n upon, as may quiet the minds and secure the persons of all good, pious, and peaceable Protestants?

I thought to have ended here, and given you no further trouble upon this Melancholy Subject, but that I hear of a plausible pretext given out to you in *England*, for this sharp handling

handling of the *Scots* Clergy, which is, that there is no advantage taken of any Minister who is willing for the time to come to pray for King *William* and Queen *Mary*, if he be otherwise of approved integrity in life and Doctrine: But that the strictness us'd is only against Scandalous persons, and so by this means they are more easily turn'd out of the Church than they should be by a Legal Tryal upon such an Accusation. And since this pretence is made use of in *England* to their disadvantage, where the truth of this matter is not yet so well known, I must needs say something to it.

And first, it's not ordinary for Men of vicious Lives, or loose Principles in the Church, (as they pretend the depriv'd Clergy to be) to make great scruple in disputable matters, especially when the Penalty is the loss of their Estates, they being generally too forward to comply with what's uppermost, and prosperous.

But Secondly, I dare confidently averr that after enquiry made, it will appear, that there are many of as great Integrity, Piety, and Learning as are in the Church involv'd, without distinction, in that Common fate. And I dare appeal to the whole Nation to make good against them such Scandalls, as their Enemies have thought fit to blacken them with, in places where they are not known. The Original of all this clamour about the Immorralities of the Clergy, at first arose from the too hasty Planting of Churches in the West, upon the Restoration of the Government in *Anno* 1662. by which many Young Men were preferr'd, for whom the prejudiced People could not be brought to have that Veneration and respect, that they had had for their old Preachers which were deprived for Nonconformity. This prejudice, together with the Imprudent Conduct of some of these young Men begot a contempt of them, which was carryed by far much too high, for Universally these Ministers were complain'd of, as the occasion of the Western Peoples withdrawing from their Churches. But upon Bishops *Leighrons* coming to the See of *Glasgow*, and bringing with him to those parts some very good Men and choice Preachers, against whom the People could have no Objection, an Experiment was made to remove, if possible, that

Exception, yet he found this also ineffectuall: The Aversion being more rooted in the Interest of a Party, then in the supposed Immoralities of the Clergy. And therefore by his singular Example of Piety and Devotion, of Humility and Acts of Charity, by his frequent Visiting and Preaching in Country Churches, thereby taking occasion to converse more intimately and conveniently with the Ministers, he sow'd a blessed seed in their hearts, gave them juster Notions of the Duties of the Pastoral Charge, and thereby through the blessing of God became a burning and shineing light in those parts, the Impression whereof remains upon the Consciences of many to this day. But passing this,

It had been a far more fair and Equitable way, and as much to the Honour of the Government, as the disgrace of the guilty to have *Invited People to Accuse their Ministers* upon the head of *Scandall*, and after Evidence thereof, (if they had found any) to have Proceeded and deprived, rather than Promiscuously to have Condemn'd the Righteous with the wicked. It is true their Libells were generally stuff'd with a great many Scandalous and vitious practices alledged against them, (a malicious design to expose them to the present Age, and to blacken them upon Record to the future) but it is as true that when the Ministers came to the Bar, the Scandalous and Immoral part of the Libell was wholly omitted by their Judges, altho' the Ministers themselves craved for their Vindication in those Points to be particularly Tryed upon them, but the Sentence passed against them upon the two heads before mentioned, and yet in the Accounts they sent to Court, the Immoralities of the Ministers Lives, which were only pretended in the Summons, but never spoke of in the Tryal, were represented as the great Grounds of their Deprivation; but it were far more easy to give the true reasons, for truth tells best, and its this.

The Presbyterian Preachers in *Scotland* of the old Standing who only can pretend to be own'd in any Church-Meeting, (if the Government should think fit to call one) are but very few in Comparison of the Episcopal Clergy now in Place. It was highly debated amongst them, what should be their behaviour if the Parliament restored them to their Churches, from which they

they were put out in the year 1682. They could not think it advisable to meet in Presbyteries by themselves, since in some Presbyteries, they would make but two in number, and in some but one, in others none at all. So that if they should joyn with the Regular Clergy in such Presbyteries, they might reckon to be out-voted in all businesses, & so signify just nothing, Nay, if a National Synod should be call'd, they would be at the same loss, for the Members thereof Chosen by Presbyteries behoov'd to be Episcopal Men, the Plurality by far of Voters being of that way. So to take off all difficulties attending this matter. It seem'd to be the most plausible & effectuall way, to make as many Vacancies as was possible, and that also before the meeting of the next Session of Parliament, least other measures should then be taken, And for this design the premunire of not reading the Proclamation seem'd next to Rabbling, the fittest and shortest Expedient.

I call it shortest, because it was not possible to make greater dispatch for Vacancies, then it occasion'd, for a dozen of Ministers were ordinarly turn'd out in a Forenoon, and as many more, sometimes, in an Afternoon. So that this Method made clear way for the Presbyterian Brethren to be the greater part in all Ecclesiastical Assemblies, and by Consequence to carry any thing they please there. Hereby also they have a fair opportunity of setting out young Vagrants to take possession of the Vacant Churches, by which the number of their Preachers dayly encrease.

Thus you have the Present State of the very much Afflicted Clergy in *Scotland* represented faithfully, and with as much brevity as the matter will allow, for tho' much more might be added upon this Subject, yet since you desired no more, but a plain and generall Narrative, I here give it according to my Ability.

However it shall please Divine Providence to order Affairs in our National Church, this you in *England* may be assured of, that her Enemies, are yours also, and it is some comfort to us that those of that way are not like to prevail so far over you, as they have done already over us. And therefore that God may prosper and preserve the Church

of *England*, restore ours to some Order and Decency, And Settle the Three Kingdoms upon such Righteous Foundations as may Establish our Temporal and Eternal Peace, is the dayly Prayer of,

SIR,

Your Most Humble

Servant.

FIRST

First Collection of Papers.

Relating to the Practice of the Rabble, before the Convention Met.

A Juſt and True Account how ſadly the Regular Miniſters within the Presbytery of Air *have been Treated ſince* Chriſtm as *Laſt.*

UPon *Chriſtmas day* about Ninty Armed Men forced the Miniſter of *Cumnock* out of his Chamber into the Church-yard, where they diſcharged him to Preach any more there under the higheſt Peril they took upon them to Command him to remove from his Manſe, or dwelling Houſe, & his Gleib, and not to uplift his Stipend thenceforth; after which they rent his Gown in pieces over his head: they made a Preface to their diſcourſe to this purpoſe; that this they did not as States-Men, nor as Church-Men, but by violence and in a Military way of Reformation. *Anno* 1688.

In this manner, in the ſame place, and at the ſame time uſed they the Miniſter of *Auchinleck*, who dwelleth in *Cumnock*.

From *Cumnock* the foreſaid day they marched to *Machlin*

Machlin, & missing the Minister, were rude beyond expression to his Wife, & finding the *English* Liturgy burnt it as a Superstitious and Popish Book: thereafter they went to the Church-yard where they publickly discharged the Minister from his Office and Interest there.

Upon the twenty seventh of *December* the more considerable part of the foresaid number went to *Galston*: where they apprehended the Minister, and taking him out of his house into the Church yard they rent his Cloak missing his Gown, and thereafter forced him to wade upon and down through the water of *Irwine* for a considerable time in a severe Frost.

Upon the said day they went to *Rickarton*: whence they brought the Minister of the place to *Torbolton*: where they kept for a whole night the Ministers of these two Parishes under a Guard: and next Morning brought them to the Church-yard of *Torbolton* where they rent the Minister of *Torbolton*s Canonical Coat, and put the one half of it about each of the Ministers necks, commanding the Church-Officer of the Place to lead them thereby per vices as Malefactors, discharging them from all Exercise of the Ministry, & from their Houses, Gleibs, and Stipends under the highest peril.

Upon the Eleventh of *January* 1689. The First Minister of *Air* received a written Paper, Commanding him and all his Brethren to leave their Ministery against the fifteenth under the pain of death: and because he did not regard this, there came to his House upon the fifteenth about Eight of the Clock at night Eleven Armed Men of them, who Commanded him under pain of Death to Preach no more in the Church of *Air* till the Princes further order. And at the same rate did they treat his Collegue that same night.

Much about the same time these Armed Men with their

their Associats went throughout all the Ministers Houses within that Presbytery, and discharged them any more to Exercise their Ministry, and appointed them to remove from their Manses, or Parsonage Houses and Gleibs, and discharged them to meddle with their Stipends under the penalty aforesaid. So that now the most of the Clergy through force and Violence have left the Countrey; none in it undertaking their Protection; but all the Rabble of it in Arms against them. And to Compleat their Miseries those who are Indebted to them refuse to pay even so much as may carry them to places of shelter: which exposeth them to the greatest hardships Imaginable.

To obviate the Impudent denial of these things the under Subscribers are able and shall (if called) in due time produce sufficient Proof of the whole, and that both by writing and Witnesses. Given under our hands at *Edenburgh* upon the *Twenty* and Sixth day of *January* One Thousand Six Hundred Eighty Nine years.

—— Gregory, *Parson of* Aire.

Will. Irwine *Minister at* Kirk Michael.

Fran. Fordyce, *Parson of* Cumnock.

An

An Account of the Grievances of the Presbytery of Dunbarton.

1. *Imprimis*, Upon the twenty fifth of *December* last, *Anno* 1689 a Party of Diſſenters about 9 a Clock at Night, entered violently into the Houſe of Mr. *Walter Stirling* Miniſter of *Badernock*, threatned moſt Barbarouſly his Wife and Servants, (himſelf being from home) ſaying that they would cut off her Papiſh noſe and rip up her Prelaticall belly, but by a good Providence they were hindered by the coming in of ſome Friends.

2. They having Aſſaulted Mr. *Will. Duncan* Miniſter of *Kilpatrickeaſter* ſeveral times before, did on the Sixteenth of *January* inſtant, come to his Houſe about the number of Thirty Armed Men, ſome whereof were his Pariſhioners, and violently took from him the keys of the Church, ſtruck and abuſed himſelf, broke down and overthrew all his Furniture, and did caſt all out of doors, ſo that he and his Family were forced to go elſewhere and live upon the Charity of Friends.

3. On *Sunday* laſt being the 20 Inſtant, a little before the time the Sermon ſhould have begun, about Thirty Armed Men came to the Church of *Boiall* threatned the Miniſter who was to Preach (Mr. *Will. M'Kenzie* Miniſter of that Church being of a long time dangerouſly ſick) moſt barbarouſly ſaying that he ſhould loſe his life if he ſhould offer to Preach there, or any other ſent from the Presbytery to ſupply his Place. And on the morrow thereafter, about fourſcore armed men, ſome whereof were his Pariſhioners, came to his houſe, abuſed his Wife by reviling and beating her, (the Miniſter himſelf the night before for fear of his life having gone out of the way) ſpoil'd ſome of his Furniture, and threatned to throw all out of doors if he and his Family won'd not go away from Church and Houſe within Eight days.

4. Each day adds new ground of Complaint, moſt part of the Brethren fearing that before the next *Lords day* they ſhall be thruſt from their Churches and Houſes by Armed force, for they have been often threatned to that effect.

This Account was ſent to the Prince of *Orange* (for then he was no more) atteſted by the hands of the Presbytery of *Dunbarton. Feb.* 168$\frac{8}{9}$.

A true Account of those Abuses and Affronts, that were committed upon the Person of Mr. Robert Bell *Parson of* Kilmarnock, *by a Party of the* Presbyterians *now in Arms in the West of* Scotland.

MAster *Robert Bell* Minister of *Kilmarnock*, being desir'd by his Neighbour Minister at *Richardstown*, to celebrate the Marriage of two Persons at that Church, in the Ministers necessary absence, as he was walking thither, was seized by two Armed Men, who came from a great Party which he saw at some distance; one of them as he came near to him, presented a Musket to his Head; whereupon he told him, he was his Prisoner, and would go where he had a mind to carry him. He having recovered his Musket, and placed him betwixt himself and his Fellow Companion in Arms; in this posture he was brought to the Minister of *Ritebardtown*'s House, where he was commanded to pluck off his Hat, they calling him Rogue and Rascal, and treating him very rudely. But assoon as he perceived they had filled their Bellies with the Meat, that the good Gentlewoman had set before them; and their Passion and Rancour was thereby a little asswaged; he began to ask the Commander of the Party, by what Rule and Law they proceeded, in their appearing thus in Arms: He told him, *By the Rule and Law of the Solemn League and Covenant, by which they were obliged to extirpate Prelacy, and bring all Malignants to condign Punishment.* Mr. *Bell* replied, they would do well to take care that those their proceedings were justifiable by the Word of God, and conformable to the practice of Christ, his Apostles, and the Primitive Church in the propagation of the Christian Religion. He answer'd him, *That the Doom of all Malignants is clearly set down in the Word of God, and their appearing thus in Arms, was conformable to the Practice of the Ancient Church of* Scotland. From this House the Minister was carried Prisoner to *Kilmarnock*, and in his Journey thither, there was a Gentleman the Laird of *Bridgehouse*, who having come to meet him, took the courage to tell the Party, that their appear-

ing in Arms, and abusing the Clergy in this Hostile manner, were but insolent outrages against all the Law of the Nation; and that they would do well to remit their Illegal forwardness, together with their pretended grievances unto the Parliament, that was now very quickly to be assembled, by the care and affection that his Highness the Prince had of all the Subjects of this Kingdom. They answered him, *To stand off and forbear giving Rules to them, for they would take none from him nor any Man, and that they would not adhere to the Prince of* Orange, *nor the Law of the Kingdom, any further than the Solemn League and Covenant, was fulfilled and prosecuted by both.* By this time they were come near the Town, and they commanded the Minister to pluck off his Hat, which he obeyed, yet at the same breath they threatned to throw him in the River: And coming to the Bridge, they met the whole Body of the aforesaid Party, returning from the Mercat place, where they had caused the Church Officer to deliver up the Keys of the Church: And they discharged by way of Proclamation the Minister, whom in an opprobrious manner, they called Curate of *Kilmarnock*, from all intromission with the Benefice and Casuality of the Church, or the least exercise of the Ministerial Function. Assoon as they saw Mr. *Bell*, and understood that he was the Parson of the Parish, he could see nothing in their Faces, but the most insulting joy; nor find in their discourses, but the most reproaching Language, that ever the greatest Criminal in the World was treated with. After a long Consultation amongst themselves, one of their chief Commanders came, and asked him, if he had a Book of Common Prayer: the Minister desired to know of him, why he asked the Question. He answered, *That sure he could not want that Book, since he was educated at* Oxford, *and trained up to all the Superstition and Idolatry of the Church of* England. The Minister told him, perhaps he had half a dozen of Common Prayer Books; he commanded him, to produce one of them, *for that would do their business.* From this place they carried him back to his House; and there compelled him to deliver unto their hands the Book of Common Prayer of the Church of *England*, after this they led him as a Prisoner bare headed, betwixt four Foiles of Musketeers, through a great part of the Town unto the Market-place, where the whole Party was drawn up in Battallia: Which appeared to be about the number of two hundred well Armed, with fire Lock Muskets of a very large size, most of them had also a pair of Pistols but all of them one. In *Kilmarnock*, after the fashion of

most

most Mercat places in *Scotland*, there is a Crosse erected, unto which one goes up by steps on all sides, after the form of a broad Starecase, with which it is invironed. It was on the uppermost step, that these rude Guards placed the Minister, two of them on the same step, one on both hands; and so on every step as you go down from the Crosse, they ranged themselves before him: After this they called for Fire, which was brought, then one of their Commanders made a Speech to the People, that were gathered together in great numbers from the Town and Country. He told them, *That they were come there to make the Curate of the place, a Spectacle of Ignominy, and that they were obliged so to do, by virtue of the Solemn League and Covenant; in Obedience unto which they were to declare here their abhorrency of Prelacy, and to make Declaration of their firm intentions and designs, to fulfill all the ends of that Oath: The propagation of the Discipline of the Government of the Church of* Scotland, *as it is express'd and contained in the foresaid Solemn League and Covenant. And all this they attempted to do, not by virtue of any Civil Power nor Ecclesiastical Power, but by the Military Power, and the Power of the posture they were now in.* These are the very words of this Speech. After this another of their Commanders taking the Book of Common Prayer, reading the Title Page of it, and extending his voice very high, he told the People, *That in pursuance of the forementioned League and Covenant, they were now to burn publickly this Book of Common Prayer, which is so full of Superstition and Idolatry; and then throwing it into the Fire, blowing the Coals with a pair of Bellows, after that catching it from amidst the flames, they fixed it on the Spear of a Pike, and thence lifting it up on high, far above the top of the Crosse. Which Elevation was attended with Shouts and Acclamations, down with Prelacy Idolatry and Superstition of the Churches of* England *and* Scotland. After all these indignities and impudent reproaches, offered to the most reformed and best constituted Churches in the World, they turned themselves to the Minister again, and rudely in a very menacing manner, asking him, if he was an Episcopal Prelate's Man, and of the Communion of the Churches of *England* and *Scotland*; he answered, he was, and did there confess it to the whole World. Then they tore his Gown, one of the Guard first cutting up the Skirt of it with his Sword, and throwing it amongst their feet, telling him, *It was the Garment of the Whore of* Babylon. One of them bid him promise never to Preach, nor Exercise the Office of a Minister any more; but he refused,

telling them, that such a Promise lay not within the compass of his own will, and could not be extorted by force, and that tho they should tear his Body, as they had done his Gown, they would never be able to reach his Conscience. Well, well, (says he) do it at your Peril; the Minister answer'd, that he would do it at his Peril. And so they gave over troubling him any more, only asking, what he had to say to them, he told them, he was extremely sorry to see Protestants, so ingratefully exasperated against the best Protestant Church in the World, that had done such Eminent Service to our Common Religion and Interest against Popery: And withal praying God to forgive them, and not to lay these things to their Charge.

So the Minister was dismissed, they telling him, he was an ignorant and obdured Curate and Malignant.

This is a true Copy of that Account, of those indignities and affronts, that were done unto me Robert Bell, *by the* Presbyterians *now in Arms in* Scotland.

Glasgow, Jan. 8. 1689.

Robert Bell.

Disorders and Outrages done upon the Persons and Families of Ministers, within the Presbytery of Hamiltown, *upon* 27 *and* 28 *days of* Dec. 1688.

IMprimis, Mr. *John Dalgleish*, Minister of *Ebandale*, was taken out of his House by a Company of Armed Men, was carried to the Kirkyard style bare-headed, and after being surrounded by these Armed Men, and a great many of the People; and one of them in a Speech, having railed against him with many opprobrious imputations, commanded his Beadle to tear his Gown over his Head, which when he refused to do, threatned to kill him, and did beat him

him in a most inhumane manner with their Swords, till the Minister commanded him also to do it: They likewise expressly prohibited the Minister to preach any more, or to reside in that place, otherways it should be to his peril. Mr. *James Crighstoune* Minister at *Oilbrige* was treated the same way, only with this difference, that the Gown they tore was a Night-gown, and with this addition, that they caused him to deliver up the Keys, and all the Utensils of the Church, and engaged him to fly and remove all his Goods and Plenishing within eight days, which he did, his Wife was beaten so that she immediately miscarried.

Mr. *Angus M'-intosh* Minister at *Stenhouse*, being from home when these Men called at his House, they took his Gown, and after they had discharged their pieces in it, next they trod it under their feet, and then tore it and burnt it.

These Presents are testified by Doctor *Robert Scott* Dean of *Glasgow*, Mr. *George Lesly* Minister at *Blantire*, and Mr. *John Dennistowne* Minister at *Glasford*, all within the same Presbytery.

Jan. 23. 1689.

R. Scott
G. Leslie
J. Dennistowne.

Some account of the Outrages and Cruelties committed upon the Ministers and their Families in the Presbytery of Irwin, *who own the Protestant Religion as it is established by Law.*

THE Ministers in *Irwin* Presbytery since the beginning of *December*, have been so sadly and miserably persecuted by the Violencies of a rabble of armed Men and furious Women, who have joyned together in a most barbarous Confederacy against them, that they have

have been forced to fly and lurk so secretly, as that they are uncapable to meet together in such full number as that they can particularly represent all their Grievances which are still daily increasing, only three or four who have with much difficulty got together at the concerting of this, do from their own proper knowledge of what they have felt, and from certain accounts from the rest of their Brethren declare, that all of their Houses have been invaded by these armed Men, not only in the day time, but for the most part under silence of night, and so many of the Ministers as did not secretly escape, were most disgracefully taken to the Mercat Crosses and other publick Places, and their Gowns torn in pieces over their Heads, and discharged, with greatest Threatnings of Cruelty ever to enter the Churches and preach again: They have also turned many of their Wives and Children out of Doors, and are still proceeding to do so to others, expoſing them to the Extremity of the Winter Cold, and to perish for want of Bread, when the Ministers themselves durst not come near them for their relief. The particular Instances are so Lamentable, and the Circumstances of them so many, as that it would be a long work to enumerate them particularly, only this in the general is so well known over all the Country, that there needs neither particular Evidences to prove it, nor more to be said to move the pity of any that are capable to remedy it, and we under Subscribers are content to prove what is here said: Witness your Petitioners at *Edinburgh*, *Jan.* 25. 1689.

Charles Littlejohn Minister of *Large.*
Alexander Laing Minister of *Stewartonne.*

A Brief Representation of the Sufferings of the Regular Clergy within the Presbytery of Glasgow.

TO omit the Violences have been threatned them, the Contempts have been cast upon them, and the innumerable Discouragements they have generally been * tryſted with, from Papists on the one

i.e. Happened to them.

one hand (some of them having been in great hazard of being turned out of their places for preaching against the Corruptions of *Rome*, as were easie to instance) and from Presbyterians on the other, these several years by-past, tho they had Law on their side, and have still in their Stations endeavoured to maintain Truth, Peace and Order.

Upon the great Revolution that has happened lately (notwithstanding His Highness the Prince of *Orange* has declared his great Undertaking to be for the securing Religion, and establishing our Laws and Liberties) the Dissenting Brethren have wreckt their Malice upon the regular Clergy, and in the manner following.

On *Christmas* day *Anno* 1688. under cloud of night, about five and forty Men in Arms (all his Neighbours, to the most part of whom he had done special acts of Kindness) came to Mr. *Gabriel Russel's* House the Minister of *Govan*; they beat himself, his Wife and Daughter, carried away all the Utensils of the Church, and the Keys of the Doors, discharging him to preach there any more under the highest Perils.

The same night another Party came to Mr. *Robert Tinnie's* House Minister at *Calchcart*; not finding himself at home, they turned his Wife, Family and Furniture out of the * Manse, and tho it was about Eleven at Night, with great difficulty they suffered the said Mrs. *Tinnie* to stay in the Stable all night with her small Children; of which Children three have since been at the point of Death, through the Fear and Cold to which they then were exposed. The next Lords day the indulged Preacher in that part, possessed himself of the Pulpit; they were his own Parishoners who treated Mr. *Tinnie* so. The same Night, and much after the same manner Mr. *Robert Bayle* Minister at *Carmunnock* was treated.

* *i. e.* Parsonage House.

On *December* 27. *Anno* 1688. Mr. *Hugh Blair* Minister at *Rutherglen*, had all his Furniture turned out of his House, the Keys and Utensils of the Church taken from him, *&c.*

About the same time Mr *Gilbert Mushat* Minister at *Cumernald* was treated much after the same manner.

Much about the same time a Party came to Mr. *David Milne* Minister at *Calider*, and had rifled his House but that they were interrupted.

But all this time the Ministers in the City of *Glasgow* suffered nothing, only Letters were sent to them to forbear the Exercise of their Ministry, and their Houses were search'd for Arms, *&c.* till *Jan.* 17. 1689. being *Thursday*, on which 'tis usual for them to have publick Worship and Sermon, a great Multitude of People, for the most part

part Women, came to Church, with a design to have drag'd the Minister out of the Pulpit; but he (by the advice of some of his Brethren who were there) forbearing to go into the Church, and endeavouring to retire without Noise, was fallen upon most barbarously, beaten, and had his Gown and other Cloaths torn in many pieces, altho he had been one of the Ministers of the said City twenty four years, and lived most Christianly and inoffensively.

The same day the same Rabble went to the House of Mr. *Alexander George* Minister of the Barony Church of *Glasgow*, broke his Doors with great Hammers; and notwithstanding he was at that time tyed to his Bed by a very dangerous Sickness, they thrust into his Chamber, and had undoubtedly drag'd him from his Bed, and perhaps murthered him, had not the Provost of the City, with eight or ten Men, come to his relief.

On the Lords day thereafter, being the 20*th* of *January*. there was no Sermon in any of the Churches of the City. On the 22*th*. a Copy of a Letter was sent to each Minister in the City, the Tenour whereof followeth.

We are credibly informed that our pretended Provost Walter Gibsone, *and his Malignant Associates, are upon a design of having you restored to your Churches, sometime this or the next Week, but if you will take advice and prevent your own Trouble and perhaps Ruine, do not listen to their Motion, for they are but laying a Snare for you, without reflecting upon their own being taken in it themselves: Therefore consider what you are doing, and if you desire Safety, forbear to attempt any thing suggested upon that head, for assure your selves, that it will not be now the Female Rabble you have to engage with, but must resolve in all time coming for such a Guard as will be so sufficient and diligent, as to protect you, not only in the Church (which even we doubt of) but also in your Houses, and that both by night and by day; if you take this warning, you will both save your selves, and prevent the Effusion of much Blood, but if not, stand to your peril, which in all probability will be more formidable than that of Mr.* Milne. *Let this be a sufficient warning to you from those who by this desire to exoner themselves.*

We doubt not but there are other Instances of the foresaid Violence within our Bounds before this time; but because of our present Dispersion we cannot give any more particular accounts, only

as

as to the Instances above-named, we can make them fully appear when called to it: In Testimony whereof we subscribe thir presents at *Edinburg*, *Jan.* 26. 1689.

Al. Georgè
Minister of the Gospel at the Barony Church of *Glasgow*.

John Sage
One of the Ministers in the City of *Glasgow*.

An Account of the Insolencies and Outrages committed upon the Ministers in the Presbytery of Pasley, Glasgow Jan. 22. 1689.

Imprimis. UPon *Saturday* being the Twelfth instant, about three of the Clock in the Afternoon, there went several of the Inhabitants of the Town of *Pasley* (accompanied with a numerous Rabble to the *Beadle*, who is a Man above Seventy years of Age, and in his own House, treated him barbarously, wounding him and taking the Keys of the Church from him, which they still keep, whereby they hinder the Ministers there to exercise their Office.

Item. Upon the *Thursday* thereafter the 17*th*. a company of armed Men came to the Ministers House, requiring him within two days to get him thence, and to Transport his Family, certifying him, if he should offer to preach any more there, or should not * void the Manse, it should be on his utmost Peril.

*That is, leave his dwelling House.

Item. On *Sunday* the 13*th* of the said month, Mr. *Honstown* one of the Mountain Preachers (as they are called) usurped the Pulpit of the Parish Church of *Eastwood*, several times formerly the Minister had been required by armed men to remove.

Item. Upon *Monday* being the 14*th* instant, about 200 Men and Women came at eight of the clock at night in a Tumultuary manner, to the Minister at *Kilbarchan* House, with Battoons in their hands, made that same day for the purpose, whereof three only entred, the rest standing without doors, and the Minister himself being providentially from home, they treated his Wife most opprobriously, and

commanded her instantly to remove her self and her Family from that place, certifying her, otherwise it should be at her utmost peril. And to omit more particulars, all the several Ministers in the above-mentioned bounds, are now forced for the safety of their Lives, to fly from their several Habitations, and to leave their Wives and Children exposed to their Cruelty; and to add to their Calamity, their Parochoners (a very few discreet Persons only excepted) refuse to pay them any part of the stipend, * or any other Debts they owe them, by which cruel usage many of our number are reduced to extream necessity.

* Or the by-past years.

Jo. Fullerton Moderator.
J. Taylor Minister in *Pasley* Commissr.

LI

A Letter concerning the Persecution of several other Ministers.

Reverend Sir,

SInce our last we received yours; and for a return, you are to understand, that our Circumstances are still worse, and the opposite Party more Insolent, Cruel and Barbarous. The Particulars are as follows. 1. That Party invaded the Minister of Balantra's *House in open day, before many of his own People, beat to the ground his Wife big with Child with the butt end of a Musket, dragged himself to the Church-yard and back again to his House, tare his Cloaths to his Shirt, wounded him with a small Sword, and for warding off the Thrust, beat him severely with Cudgels, and then commanded him under the pain of Death, never to preach any more in that place. 2. Six of the Meeting-house Men came to the Minister's House of* Kirk Michael *(himself being at* Edinburg,*) beat, batter'd and bruised his Man-Servant, commanded him (after they had lain two days and three nights upon him) to go immediately from the House with all that belonged to his Master therein. 3. They have possessed the Churches*

of

of Straton, Ochiltrie, Cumnock, Torboltown, Galſton and Sorn. 4. They have ejected the Miniſter of Rickarton's Wife, Family and whole Furniture. This is the account of the Preſbytery of Air.

In Irwin Preſbytery both the indulged and Mountain-men have poſſeſſed ſeveral of the Churches, have gone to the Miniſters Houſes, given them their laſt Summons of removal, with all the effects thereof under pain of death.

In Paſley Preſbytery they have outed the whole Miniſters (as they have in all the Weſt of Scotland) they have particularly ejected the firſt Miniſter of Paſley's Wife and Family, burnt his Gowns and Hat at the publick Croſs, and thrown all his Goods to the open Street. From that they went to Renfrew (where the Miniſters Wife was but nine days lain in of a Child) pull'd her out of the Bed, threatned the Familier preſent ejection, had not one Cranford of Cotsburn, who being occaſionally there, prevailed with them for ten days reſpite: the Miniſters Wife upon this cruel uſage, fell into an high and dangerous Fever, under which, according to our laſt information, ſhe yet labours. The whole Preſbytery of Dunbarton are baniſhed from their Charges. In Glaſgow the Miniſters are not ſecure of their Lives, for ſome nights ago they beat Mr. Miln in the Streets the ſecond time: They went to the Miniſter of Calders, rent his Gown in the Church-yard, himſelf being from home, and commanded his Wife and Family to be gone immediately under the Penalty aforeſaid. Sir, We who are here, are patiently waiting for the effects of the Princes Declaration, which was ſolemnly proclaimed over this Croſs on Wedneſday laſt. If it quiet the Country, we are reſolved to return to our Charges, a little time will inform us. We had almoſt forgot to tell you, that on Sunday laſt the Meeting-houſe Preacher at Diglaſs cauſed them to break open the Church-doors there, and went in and preached. We have wrapt up things in as narrow a compaſs as was poſſible: We have written nothing but truth in matter of Fact, and which upon legal trial ſhall be made good by

Reverend Sir,

Your affectional Brethren to ſerve you

Edin. Feb. 14. 1689. George Gregorie
Fran. Fordyce
William Irwine Miniſter of Kirk-Michael
Ja. Hoge Miniſter of Ochiltrie.

Sir, Beſides all this, they have robbed the Miniſter of Straton's Houſe and left him nothing. And they have carried away the Miniſter of Kirk-Michael's Preſentation, Decreet of Locality, and all his other Papers, with the Communion Cups.

Information of the abuſes done by the Presbyterians, *who frequent the Meeting-houſes to the Miniſters of* Leving-Widtalder, Bathgate, *and* Weſtcalder; *in the Presbytery of* Levingſtonne.

UPon the 22*th.* of *Dec.* laſt, about ſix a Clock at Night, about Thirty Men in Arms came to the Kirk Town of *Levingſtonne*, and having ſet a Guard to the Miniſters outer Gate, a Party of them came to his Hall-door, which was ſhut, and pretending that they were come to ſearch for Arms, rudely craved to have entrance into the Houſe, offering, that if the Door were not opened, they would ſet fire to it, and ſhoot in Muſket-ball through it, to kill thoſe that were within, and forced the door with ſuch violence, that the double bar which held it ſecureſt, being quite broken, the Miniſter was neceſſitated to make the door patent, thereupon about eight of them entered the Houſe, with great noiſe and Swords drawn (the Miniſters Wife having been brought to Bed, only ſix days before that time; which was not unknown to the Aſſaſſins) and after a great deal of rough and opprobrious Language, and unchriſtian carriage towards the Miniſter (which ſo affrighted his Wife, that ſhe apprehending her Husbands life to be in danger, roſe from her Bed in great conſternation, and having put on only a Night-gown, did on her naked feet interpoſe for his reſcue) they compelled him to go through the Rooms before them; with a lighted Candle to gulde them in their ſearch for Arms; one of them being ſo uncivil, that he offered to turn his Wife out of the Bed; whereinto ſhe had again betaken her ſelf, and with much difficulty was by the Miniſter diſſwaded from that Cruelty: This done, they carried away ſuch things as they thought fit, together with the ſaid Miniſters Horſe, but the Horſe being quite ſpoiled returned the next day: They alſo went to the Church Beadle's Houſe, and robb'd him of his Horſe, and other things belonging to him, but the Horſe returned alſo the next day. The names of theſe Aſſaſſins for the moſt part, and of the Gentleman that hounded them out, are well known. 2. Upon the 27*th.* of *Jan.* laſt, there came Nine Armed Men to the Church of *Levingſtonne* (it being the Lord's Day in the Fore-

Forenoon) and the Church doors being made patent to them, by one of the Miniſters Servants; becauſe they had threatned to break them up, they ſearched all the Seats of the Church for the Miniſter, and not finding him there, they went to his Manſion Houſe, and disbelieving his Wife, who told them that her Husband was from home; they went through the Houſe ſearching for him moſt narrowly; and compelled his Wife to go before them with a lighted Candle, belching out terrible Speeches againſt him; and they not yet finding him, departed, and told ſome of the Miniſters Neighbors, who live in the Kirk Town, that if they had got their Curat, they would have ducked him in the water of Almond, and that albeit they were diſappointed at that time, they were reſolved to be full of his Fleſh. 3. Upon the firſt of *Feb.* inſtant, about ſixty Armed Men came to his Houſe, and delivered to his Wife a Summons of removal, the true Copy thereof is hereafter inſerted, and having called for the Miniſters Gowns (with a purpoſe (as they declared) to tear them) and for the Keys of the Church door, the Church Bible, the Communion Cups, Records of Seſſion, and all other Utenſils belonging to the Church of *Levingſtonne*; they got the ſaid Keys and Bible (all the reſt having been put out of the way) and theſe they delivered to *John Wilſon* in Long *Levingſtonne*, to be by him kept, and ſo departed. Follows the tenour and true Copy of the Summons.

This is the form of Summons left by the Rabble, in moſt of the Miniſters Houſes ejected by them.

We belonging to the Pariſh of Levingſtonne, *having now groaned under the inſupportable Yoke of Prelacy, and having ſuffered a continual tract of manifold Cruelties and Oppreſſions many years, upon the account of not owning and ſubmitting unto the intruſion of Epiſcopal Curats, with all being touched with ſuch zeal for the Houſe of our God, that we cannot endure any longer, to ſee it made and continued to be a Den of Thieves; who have not ventered in at Chriſt's Door, but the way of Man's Uſurpation, remembring the indiſpenſable obligations of our Solemn Covenant, to endeavour the extirpation of Prelacy, being reſolved to proſecute it by all approved means to the outmoſt as the Lord ſhall enable us; to prevent other Tumults we warn you to ſurceaſe and deſiſt from Preaching, and all other*

ther Ministerial Actions, in the Kirk of Levingstonne, *and to depart from the Care and Benefice thereof, under certification, that if you refuse you shall be forced to do it.*

This Summons is not subscribed by any of the Parishioners of *Levingstonne*, who never had cause to complain of the Ministers oppression and cruelty, and did all except a few, cheerfully submit to Mr. *Honeymans* Ministry, until the Meeting-houses were set up. The verity of all which premises, I the said Mr. *George Honeyman* am able to prove by many Famous Witnesses, as Witness these presents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and subscribed at my Hand at *Edenburgh* the 25 of *Feb.* 1689.

George Honeyman, *Minister of* Levingstonne.

Jo. Park, *Clerk Syn.*

Mr. *William Man* Minister at *Bath-gate*, informs, that upon the first day of *Feb.* instant, there came about the number of fifty Men in Arms to his dwelling House, about twelve a Clock at Noon, and having entered his House, they made search for him with drawn Swords in their hands, and violently broke up three doors, and not finding him, who supposing him to be at the time in the Lady *Kirkton*'s House, which is situated very near to his Mansion House, they went to the said Lady's House, whose Gate being shut, they endeavoured to force it up with great Stones, and the help of an Ax, which they had purchased from some of the Neighbours; and when all failed, they set fire to the Gate, and the Gate being thereupon made patent by the Gentlewoman, they in manner aforesaid, searched all the Rooms of the House for the said Mr. *William*, and not finding him, they went thereafter to the Town of *Bathgate*, and found him in the House of Mr. *John Cala*, in the Company of two Gentlemen, who are Justices of Peace, *viz. Thomas Sharp* Laird of *Honstown*, and *Thomas Hammilton* Laird of *Boghead*; and the Captain of the Company, having called him forth in presence of the said two Gentlemen, they required him with their Swords drawn, and Guns presented to deliver up to them the Communion Cups, the Records of his Kirk Session, the Church Bible, and the Keys of the Church of *Bathgate*, to which he having answered, that there were none

none of these things in his custody, they went to the Beadle, and caused him to deliver the said Keys to them, the which they committed to the Custody of *John Harly*, Inn-dweller in the said Town, charging him not to deliver them to the said Mr. *William*, as he would be answerable, unless he were forced by a greater Power so to do; and they being informed of the place where his Gown lay, they went and took it out, and having carried it in Procession to the Cross of *Bathgate*, they caused his Beadle to tear it there before his Eyes; and this done, they being intreated by the said Justices, not to lay violent hands upon the Person of the said Minister, they delivered a Summons to him to flit and remove, and this they did before several Persons in the Town of *Bathgate*, whom they adduced to Witness the deed. The Summons is in *omnibus* the same with that, which the Minister of *Levingstonne*, received the said day, and is not signed by any of the Parishioners of *Bathgate*, who never had cause to complain of Mr. *Man*'s cruelty, and did all except a few, cheerfully submit to his Ministery, till the Meeting-houses were lately set up. The verity of all which premises, I the said Mr. *William Man*, am able to prove sufficiently, as Witness these Presents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and subscribed with my Hand at *Edenburgh*, *Feb.* 23. 1689.

William Man *Minister of* Bathgate.

Jo. Park, *Clerk* Syn.

Mr. *Normand*, Mr. *Kinney* Minister at *Midcalder*, informs, that upon the 27*th*. of *Jan.* last by past, being the Lord's Day after Sermon, Eight men with drawn Swords and Fire-locks, came to his House, but got not entrance, in regard that the Laird of *Calderhall*, the Laird of *Pompherstonne*, with divers other good Neighbors, disarmed some of them, and put the rest to flight; in which encounter one of the Assassins was wounded in the Face, and two were wounded that appeared in the said Mr. *Normans* defence, *viz*. *William Elphingstonne*, natural Son to the said Laird of *Calderhall*, and *James Nemo* Butcher in *Midcalder*, and the said Assassins having got back the Arms taken from them upon their promise to be gone, they accordingly departed, threatning that before they slept, they should cause several Persons in the Town of *Calder* to sleep in their Shoes,

for

for what they had done in defence of the Curat, farther averring, that nothing was designed by them to be done to that Curat; but what and much more was done this day at *Edenburgh*, to the outing and disgrace of all Curats there. 2. That upon the 1*st*. of *Feb.* instant, a considerable Company of men in Arms, came to the said Ministers House early in the morning, pretending, that they were come only to search, whether he were at home or not (altho after the search, they confessed, that they knew he was not there, because sufficiently informed, that he had taken Journey on the *Munday* preceding, and did not carry his Gown with him, which they resolved to have if possible) and in a most barbarous manner, forced up a Window at the foot of the Bed, where the said Ministers Wife was lying with her sucking Child, and thrust in their Swords and Firelocks at the Window, which so affrighted her with the apprehension of present death; that she begged them for God's sake, that if they intended to murther her and her Family, they would but allow her the favour to put on some Cloaths, and to recommend her Self and Family in Prayer to God. This they nothing regarded, but continued forcing up the Hall-door, until the Lock and bolts being broken it was made patent; whereupon sixteen of them having enter'd the House, with Swords drawn; they conveyed the said Ministers Wife, with her Suckling in her Arms to the Kitching, and placed a man with a naked Sword beside her, whom they commanded not to suffer her to stir from that place, and in the mean while the rest of them with their Swords in their hands, searched all the House, and brought down Goods that were hid in the Cieling, declaring, that they behoved to see all the said Ministers Obligations, that he had of his Debtors, and all his other Papers; and in particular, one of them *viz. Thomas Levingstonne* there said, he behoved to have a gripe of his Fathers Bond, granted to the said Minister for a certain summ of money, which he owes to him; and after exact search, they not finding any Papers or Bonds (the Minister having conveyed them away before that time) they went away, carrying with them the Communion Cups, which they committed to the custody of *Walter Johnstonne* in *Calder*, and leaving behind them a Summons of removal, *in omnibus* the same with these before mentioned, and withal, they declared to the said Ministers Wife, that if She and her Family should neglect to remove within ten days next, thereafter, they would return and eject her and her Children, and all the Goods in the House; or make a

Bone-

Bonefire of all the pleniſhing. The foreſaid Summons is ſubſcribed by none of the Pariſhioners of Middle *Calder*, who never had cauſe to complain of their Miniſters oppreſſing them, and did all of them except a few ſubmit to his Miniſtery, till the Meeting houſes were lately ſet up. The verity of all which premiſſes, I the ſaid *Mac Norman*, *Mac Kinney* can prove by many famous Witneſſes, as Witneſs theſe preſents Written at *Edenburgh*, by the ſaid Mr. *John Park*, and their ſubſcribed with my Hand *Feb.* 23. 1689.

i.e. *all the furniture.*

Norman Mackinney *Miniſter of* Calder.

Jo. Park *Clerk* Syn.

Mr. *George Robertſone* Miniſter at *Weſtcalder*, informs, that upon *Dec.* 23. laſt by paſt, being the Lords Day, ſeveral Perſons in *Weſtcalder*, invaded his Houſe betwixt Eleven and Twelve at Night, and ſearched for Arms, but found none but an old two-handed Sword, which they carried with them and departed, averring, that they were to go to their Company. 2. That upon the *1ſt.* of *Feb.* inſtant, a Summons of removal was left at his Houſe by ſome in the Pariſh; the which Summons is in *omnibus* the ſame with theſe before-mentioned, and is not ſubſcribed by any of the Pariſhioners of *Weſtcalder*, who never received any wrong from the Miniſter, who having been but lately ſettled there, moſt of the Pariſhioners ſubmitted to his Miniſtery, till the Meeting-Houſes were lately ſet up. All this I the ſaid *George Robertſone* am able to prove ſufficiently, as Witneſs theſe preſents. Written by the ſaid Mr. *John Park*, and ſubſcribed with my Hand at *Edenburgh Feb.* 13. 1689.

George Robertſon *Miniſter at* Weſtcalder.

Jo. Park *Clerk* Syn.

The

The Second Collection of Papers, relating to the Practice of the Rabble, after the Prince's Declaration againſt ſome Miniſters who were afterwards deprived by the Council.

A true Account of that Interruption that was made of the Service of God on Sunday laſt being the ſeventeenth of February *1689 at the Cathedral of* Glaſgow, *by the Presbyterians, both from the Hills and the Meeting houſes, to the Contempt of the Princes Declaration.*

AS ſoon as His Highneſs the Prince of *Orange's* Declaration was proclaimed at the Mercat Croſs of *Glaſgow*, for the Preſervation of the Peace of the Kingdom, and the Maintenance of the Free Exercise of Religion, as it was eſtabliſhed in *October* laſt: The Magiſtrates and Miniſters of the City aſſembled themſelves, in order to the laying down ſuch fit and united Methods as would give punctual Obedience to His Highneſs's Declaration, and procure the publick and undiſturbed Exerciſe of their Religion, which has now been interrupted theſe four or five Weeks by-paſt, by the illegal unchriſtian Outrages of the Rabble in this place. And after a prudent Deliberation about the preſent State of Affairs, it was the reſult of their Counſels, That the Service of God ſhould be reſtored on the *Sunday* immediately ſubſequent to the Publication of the Prince's Declaration, being the Seventeenth of *February*, according to the uſual and legal Methods by ringing of Bells, and the publick uſe of all other accuſtomed Solemnities. But for the greater Security of the Exerciſe of Religion, and the Preſervation of the Peace of the Town, the Magiſtrates thought themſelves obliged in Conſcience and Honour, to go to *Thomas Crawfurd* Younger, Merchant, being then Captain of the Guard at that time, and one of the Chief Commanders of that Party in this place (that keep up themſelves in Contempt of the Law of the Kingdom, and the Prince's Declaration, to the [redacted] of the Magiſtrates and all good and peaceable People in th[redacted]d to require the ſaid *Thomas Crawfurd* to lay down his Arms

Arms and dismiss his Company; which accordingly was performed by *Baillie James Gibson*, he (being the chief Magistrate in absence of the * Provost) telling him at the same time, That he would provide for the Peace and Security of the Town in Obedience to the Prince's Declaration. Upon the absolute refusal of Obedience unto this command by the said *Thomas Crawfurd*, *Baillie Gibson* took Instruments in a publick Nottars hands, how far he had his duty to the Law of the Kingdom and the Prince's Declaration, and how far the said *Thomas Crawfurd*, the pretended Captain of the Guard, did despise and contemn them both. After this Intercourse between the foresaid *Baillie* and *Thomas Crawfurd*, both those Parties of the Presbyterians, that go to the Hills and the Meeting-houses, began to whisper about their illegal and bloody Designs against the Ministers of the Town, and that great Body of the People that keep still very stedfast in frequenting the Assemblies of the Church, threatning publickly all kinds of Persecution unto them in the legal Exercise of their Religion. On the *Sunday* morning the Promiscuous Rabble gathered themselves together upon the Streets, and hindered the ringing of some of the usual Bells for calling the People to Church. Yet the Magistrates thought fit to connive at the first Insolence, being willing upon any Terms to have the Exercise of their Religion, and give Obedience to the Prince's Declaration. But the more moderation the Magistrates shewed on this occasion, the more the Rabble were inraged, publickly threatning the People as they went to Church, to pull them out by the Ears. And particularly, they seeing a certain Minister going to Church, they pursued him with Sticks and Clubs, but he taking a House escap'd their Fury. When the Magistrates were come near the Church, they found it surrounded with a promiscuous Rout: Upon this they desired the rude People to go home in peace, but they returned Scolding and Bloody Language, and flinging from them their Cloaks and Plaides, that is Mantles, they gave the Assault with Staves and Battoons in their hands unto the Magistrates; and particularly one of them giving a severe blow to *John Bell*, one of the late Bailies, and at this time in company with the Magistrates. Upon which unsufferable and scandalous Attack, the Magistrates gave order to the Towns Servants and Officers, to clear their way to the Church, and beat off the Rabble; which being effected, the Magistrates, together with all the People, entered peaceably into the Church, seating themselves according to their Ranks and Qualities in the usual postures of Devotion,

* *i. e.* Major.

votion, in which the Service of God is performed in our Church. After Prayers were ended, towards the middle part of the Sermon, the forementioned *Thomas Cranford*, the pretended Captain of the Guard, came into the Church, and cry'd aloud to the People, *That the Town was in Arms.* He was answered, *That five or six hundred People of the best Quality in Town were assembled in Church, to the Service of God, according to Law and the Prince's last Declaration, That they were naked Men without Arms or the least intention to make any resistance: And if the Town was in Arms, he was more concerned to look to it than they, he being the pretended Captain of the Guard.* And likewise he was told, *That if the People in Church had designed any opposition to such as might disturb them in the Exercise of their Religion, they would have appeared in an armed posture (which out of a due respect to the House of God and the Prince's Declaration they did forbear to do;) and then he should have found them too strong for any Party that durst have assaulted them: But they came not thither to fight, but to serve God.* The Parson continued Preaching until he finished his Sermon. Towards the latter end of the Prayers after Sermon, the Meeting-houses being dismiss'd, and joyning the Hill Party that appeared by this time in Arms upon the Streets, and together with the Company that was upon the Guard, they formed themselves in a great Body, and then marched off under the Conduct of the Laird of *Carsland*, taking their way straight to the Cathedral Church; when they came to it, they fired both upon the People that had fled to the Pinacles and Buttresses of the Church, and through the Door, where there was a little Boy dangerously wounded on the Face; but at last they broke open the Doors of the Church, and searching diligently for the Parson they found him: They were desired by the Magistrates to dismiss the armed Men and go in peace, but they refused it, telling, *They would have out those People that beat off the Women and the Men from the Church-door upon the first Uproar.* They were answered, *That the Disorders were begun by the Rabble against the Prince's Declaration; and that the Magistrates could not, without doing infinite injury to the Service of God, the Honour of the Prince, and the Authority of Government, forbear commanding the Officers and Towns Servants to beat off the Rabble that opposed their entry into the Church.* And to this it was subjoyned, *That if they would lay down their Arms, or go home in peace, and forbear the encouraging and protecting of the Rabble in those Uproars, they could return in the same peaceable way from the Church that they came into it.* But this they absolutely refused to do, telling us,

They

They could not desert their Sisters the Women, that by this time were assembled in great numbers upon the Streets and in the Church-yard. After this they took up the Names of the People of the best Quality in Church, and then they hurried us out by Fives and Sixes at several Doors of the Cathedral, and so exposed us to the Fury of the Rabble, which we had escap'd if they had permitted us to go out in a Body. Others of us they pretended to conduct by Guards, but carried us no further than into the very middle of the Rabble. The whole Congregation being thus maliciously dissipated, very few of them did escape without Wounds or Blows; and particularly the Lord *Boyd* was rudely treated, and had his Sword taken from him. Sir *John Bell* had above a hundred Snow-balls thrown at him: The Laird of *Borrowfield* and his Lady, together with his two Brothers, *James* and *William Watkinshawes*, were five or six several times beaten to the Ground: *James Corbett* was very dangerously wounded in the Head with the stroke of a Syth. *George Graham*, one of the late Bailies of the Town, was deeply cut on the Head in two places. Doctor *Wright* and his Lady, and together with them her Mother and Sisters, and several other Women, were very roughly handled and beaten. Mrs. *Anna Paterson* Daughter to the Archbishop of the Place, Mrs. *Margaret Fleming*, and several other Gentlewomen were cruelly pinch'd after their Cloaths were torn off them. There was Scores of others severely beaten and bruised, which would be tedious to make mention of here, but only this we must observe, There was a certain Carpenter, who was so dangerously wounded (so that he lyeth now beyond hopes of Recovery) by four armed Men that promised to conduct him through the Rabble, and to whose protection he innocently committed himself. This is a true Account of what pass'd upon *Sunday* last, being the 17*th* of *February* 1689. which I, as Magistrate of *Glasgow* in absence of my Lord Provost, give under my Hand as Truth.

James Gibsone.

For the further Testification of the Premises, we under Subscribers attest the same.

Jo. Gillhagie.
Patrick Bell.

The

The Sufferings of Gideon Brown.

Sir,

TO obviate all Misrepresentations of my Treatment at Smelholm, *I give you this true and impartial account according to your desire.*

Upon the first *Saturday* of *February* 1689. *George Dickson* Cottar to the Lair of *Smelholm* a profest *Cameronian*, brought to me an unsubscribed Paper in the presence of my Family, in the which he, in name of the Parochine, ordains me to cease from the Exercise of my Ministry there, pretending in it, that I had no call from the People, and that I was an Intruder, and had brought Troopers among them; with this certification, that they would force and compel me to do it. This much troubled me, to be upbraided for that of which I was never guilty, and that by Persons whom often I kept from the lash of the Law, and who had constantly heard me till the late Toleration, and frequently taken the Sacrament from me, but from the consideration of our Saviours Treatment from those to whom he was ever doing good, I comforted my self, and resolved patiently to bear and undergo this present Disaster, and whatever might follow thereupon. This being represented to the Laird *Smelholm*, he advised me for a day to cease from Preaching, and withdraw, which accordingly I did: The next Lords day I returned (laying aside all Fears, not willing so easily and suddenly to be put from the Exercise of my Ministry) and it pleased the Lord to grant to me, and to continue with me, a safe Exercise of my Ministry without disturbance, until the fourteenth of *April* hereafter, which was the Lords day, on which day the Scum of that People, most of them not above the quality of a Servant, yet all dwelling under the Laird of *Smelholm*, except two, and newly instigated by one *George Dickson* Preacher in a Meeting-house near by (as I am credibly informed) did assemble with Staves and Battoons (having, on *Saturday* before, warned me by a second Summons, and taking away the Bell-rope) to oppose me that day; the Laird of *Smelholm* being acquainted by me, of the said intended Uproar, at the ordinary time of convening, came to the Church-yard, I following with my Family, and after some communing with the said Rabble, his Tenants, who had been there

there from six a Clock in the morning, prevailed to make patent Doors, and having entered the Pulpit and begun to Pray, immediately the said *George Dickson* (having received the Hire of eighteen Pence from the rest, as he himself confess'd afterwards in my Beadles hearing) approached furiously to draw me out of the Pulpit, which a Son of mine (of sixteen years of Age) observing, stop'd him before he came near me; upon which there came ten about the Boy, pulling the Hair off his Head, tearing his Hat, Cloak and Neck-cloth, which extorted from his Mother these words in the midst of the Church, *Murder! Murder!* and forced me from the Pulpit, at length the Laird quieted them. Upon all this I took Witnesses, and withdrew with my Family, to the Neighbour Church, ever after that they put Cattle of all sorts into the Church, frequently threatned my self, watched every Lords day for my coming to Church, not to Hear me but Harm me: O the Sin of Stoning of the Prophets, which brought sad Judgments on the Guilty of Old, is now frequently among us practised, the Lord grant Amendment. This forced me to Preach in my own House, while after *Whitsunday*, and then it being reported to me by some, that if I preached any more in the House, the said Rabble would eject me and my Family, I ceased there, and preached in some Neighbour Churches: At length they caused cite me before the Council, *Sept.* 28. where for not praying for K. *W. Nominatim*, in my House, and not reading the Proclamation there, I was deprived by the Council, and appointed to remove from my *Manse at *Mertimas*, to which I gave Obedience at the time (the Laird assuring me that he could not keep his People off me, and that some had sworn to him, that they would eject me, be the event never so Hazardous) and came to the City of *Edinburg* with my whole Family, intending there the Education of my seven Children at Colledge and Schools: This is a true Narration of what befel me at *Smelholm*, among that People, who kindly received and joyned with me in all the parts of my Ministry, until the said *Dickson* and others of that Perswasion had conversed with them and frequently preached among them; yea, I am credibly informed that this *George Dickson* on a *Saturday* night as he came from *Edinburg*, lighted in a Change House, and then the People desiring him to preach to morrow, he answered, *He would preach no more until they put away the Curate from among them.*

i.e. Parsonage House.

Sir,

Sir, *I doubt not but what I have here written, will find credit with you on my single Testimony, yet to this the Laird of* Smelholm, *with many others, can bear witness, I rest (wishing the Lords Grace and Mercy ever to attend you)*

Your humble Servant

G. B.

The Persecution of Mr. *William Bullo*, whom the Rabble hindred from giving Obedience, and yet was deprived.

MR. *William Bullo* Minister at *Stobo* in *Tweddale*, was all the Winter over most barbarously used by the Rabble, they having many times, not only in the day time, but even under cloud of night, with drawn Swords and Guns in their Hands, entered his House, broke open the Doors thereof, and searched the same for himself, and thereby did so affright his Wife and Children, that they took Sickness through fear, and he himself for fear was forced to lye out in the Fields in the coldest Winter nights: And after he had endured a great many of their Onsets, about the beginning of *April* last, as the said Mr. *Bullo* was coming home from the accompanying the Corps of a Gentleman, they lay in ambush for him by the way, and riding through a little Village in his own Parochine, where there was a Meeting house erected, and where was the Dwelling-House of the Preacher of the Meeting-house, out of which House there broke out upon him a number of the Rabble (among whom was the Preachers Servant-man) and with drawn Swords in their Hands, offered to stobb him, and charged him to stand, and he putting the Spurs to his Horse rode for it, they firing their Guns after him; and at last two of them mounted themselves on Horses and pursued him, and chased him farther than his own House, until at length the said Mr. *Bullo*'s Horse gave over riding, and so they apprehended him, and told him,

him, they would instantly shoot him, and commanded him to his Knees; and he desiring for a little time to pray; they told him, he had lived too long; he answered, that was to quarrel with God, and he wished them to consider what they were saying and doing, *For*, said he, *you are in passion*: *You Damn'd Rogue*, said they, *do you take on you to admonish us, we'll shoot you presently through the Head*: Then said he, *Since you will do it, God have Mercy on my Soul, and God forgive you, and now*, said he, *I have done*: Then they laid many stroaks on him, with the broad side of their drawn Swords, and told him, They would forbear his Execution that night (it being then late of the night) and would take him Prisoner to his own House, and guard him there until the next day, and pronounce Sentence on him in sight of the whole Parish, and would do further as they thought fit: And accordingly all this was done, for to morrow morning they sent through the whole Parish, and convened all that would joyn with them against the said Mr. *Bullo*, and entered his House in a most Hostile manner with their Arms, and commanded his own Man-servant to tear his Gown; and after many Altercations betwixt him and them, they discharged him to preach any more upon the peril of his Life: He told them, that he would receive no orders from them, he came in by Authority and would not go out but by it. And about a Fortnight or twenty days after this, they came upon his Family (he being from home) and most cruelly threw out at doors his whole plenishing and Furniture of his House, and locked up the Doors; and upon the Lords day, whereupon he should have read the Conventions Proclamation for making Prayers for King *William* and Queen *Mary*, and upon the day of Thanksgiving, they set Guards in the Church-yard, lest he should have given Obedience. And thus was he violently forced away from his Church, and is since deprived by Act of Council, for his not Reading and Praying.

The Names of these honest Gentlemen who offered to attest the Truth of this matter by their Oaths, when Mr. *Bullo* was deprived, are so well known to the Council, that it would be needless here to insert them.

The Perſecution of Mr. *James Little.*

MR. *James Little* Miniſter of the Goſpel at *Tindace*, was warned by ſix Men, whereof two were Cotters and four Young men, all Pariſhoners, to deſiſt from the Exerciſe of his Miniſtry at the Church of *Tindace* and *Trailflatt* annexed to *Tindace*: he enquired of them by what Authority they did that; they anſwered, What they had done they would ſtand to it: He enquired at ſeveral Pariſhoners, If they had any Commiſſion from them for the ſame; they anſwered, Not; ſo he continued for two Lords days thereafter doing his Miniſterial Duties without Interruption: upon the third Lords day he goes to the Kirk of *Trailflat*, where he is obliged to preach once a month, and there when he was going to perform his Duty, there meets him to the number of fifty Women and upwards, with Cudgels in their hands, and enters the Houſe where he uſed to go in, and came there and moſt violently abuſed his Perſon, without giving any reaſon why, and teared his Cloak from his Shoulders, and hauled him out of Doors; which being done, they compaſſed him about and beat him moſt ſeverely with their Cudgels, ſo that ſome Perſons who was come to hear a Sermon, cryed out, *Will you Murder a Man?* and after they had torn all his Cloaths (his Shirt not excepted) and inquired how he durſt come to preach there this day, being warned before to deſiſt, he anſwered, That they could not be ignorant of a Proclamation iſſued out in name of the Prince of *Orange*, which was publickly intimate from the Croſs of *Dumfries* the *Wedneſday* preceding, that all their Violencies and Injuries ſhould ſurceaſe until the Meeting of the Eſtates: They anſwered, That they could not obey Mans Laws, but their King of Heavens Laws. He ſaid likewiſe unto them, *Why do you put your ſelves out of that Frame and Temper that is ſuitable to the Lords day?* They anſwered, That in doing to me what they pleaſed, they could not offend their King of Heaven. After this he deſired them to allow him ſome covering for to defend his Head from the cold, after they had cut his Hat in pieces, and trod the ſame, with the reſt of his Cloaths, in the Mire; all which they denied. After all this they required the Key of the Kirk-door; he cried for the Beadle, who lived half a Mile diſtant from the Kirk, who was not as yet come; upon which they ſent two

two of their own number for it, and the Man being out of the way they returned without it; so that the Minister was necessitated to send again for the Key, which then came; during which time, which was more than an hour and a half, he stood naked: Then they compassed him about four at each Arm, others of them beating his Head and Shoulders with their Fists, others of them Scratching and Nipping his bare Back, and leads him along first to the Kirk-door, and after entering into the Kirk, they required of him that he would there confess all the Wickednesses he had done, as the Preaching under a Popish Tyrannical King, and delating those who did not keep the Kirk: To which the said Mr. *James* answered, *God Almighty forgive you and me all our Wickednesses, and if you will have the patience, I shall preach a Sermon to you, wherein I shall shew you, upon what Ground you and I may build the Forgiveness of all our Wickednesses, because every one that asks Forgiveness does not obtain it.* After which they came upon him with their Cudgels over again, and lent him upon the Head and Shoulders, and said, *Will you preach to us*: After all this they dragg'd him out of the Church, and caused him to deliver the Key to one of them, and others of them cried, *Come all here, that we may all be alike in this Business*: Immediately after they fastened four to each Arm, as before, and leads him out of the Church-yard until they bring him to a Myre, where they go about the Myre, and takes up handfuls of Dirt, which made those who had him by the Arms, to part from him, and threw the same handfuls of Dirt upon him, and after they dismiss'd themselves. This I am ready to prove by many unexceptionable Witnesses.

J. L.

The Persecution of Mr. *Archibald Ferguson* Minister at *Kirkpatrick*.

SIR,

SInce you are so earnest to hear from me a true account of the Barbarities committed by the pretended Godly Presbyterians here, upon the Person and Family of Mr. *Archibald Ferguson* Minister at *Kirkpatrick*, in the Stuearty of *Annandale*, where I live; as I am

able ſo I am willing to ſatisfie you in this matter to the full, for I was an Eye-witneſs to ſome part of the Tragedy, and had the reſt from ſome very honeſt Perſons who were Spectators of the whole: The matter of Fact in ſhort was this; Upon the Feſtival of *Eaſter* laſt (a day obſerved with much Religious Reverence by all the Chriſtian World, except our Presbyterians, who ſeem to have ſeparated from that Catholick Society) eight Men in Arms with about an equal number of Women, much in the ſame poſture, came to the Miniſters Dwelling-houſe early in the morning; and having forced open his Gate, the good Miniſter, who was then buſie in preparing himſelf to ſerve God and his People in the Church, ſurprized with the extraordinary noiſe, and hearing them ask ſo furiouſly for him, came calmly to them, and modeſtly ask'd what buſineſs they had with him; Whereupon one of them took him by the Gorget, commanding him to ſurrender himſelf up to them as their Priſoner: He ask'd them what he had done for which he ſhould be made Priſoner, and by what Authority they made him theirs: He was anſwered by a ſevere blow upon the Head with a Piſtol, the ſtroke knock'd him flat to the ground, and the Wound it made, would in all probability proved mortal, if his Head had not been gaurded by a thick Velvet Cap, which by kind Providence he had then upon it: The Miſcreant who wounded him, ordered him immediately to be drag'd out from his Gate, which two of his Blood-thirſty Accomplices as readily performed, beating him afterwards down into a naſty Puddle; his poor Wife (then ſo big with Child that ſhe expected every day to be brought to Bed) running out to ſave, if ſhe could, her Husbands Life, was, at her firſt Appearance, knock'd down with the Butt end of a Musket; ſhe received many mercileſs blows, and had her Head and Body ſeverely bruiſed among the Stones where ſhe was beat down. Then *James Harcannaſs* their noble Captain at this honourable Expedition, gave the word of Command to his Female Janizaries, which was, *Strip the Curate* (for they think this a moſt Diſgraceful Appellation, and therefore they apply it to all Epiſcopal Miniſters) the order was no ſooner given, than theſe Amazons prepared to put it in execution, for throwing away their Plaids, (*i. e.* looſe upper Garments) each of them drew from her Girdle a great ſharp pointed Dagger, prepared, it ſeems, for a thorough Reformation. The good Miniſter lying panting and proſtrate on the ground, had firſt his Night-gown torn and cut off him, his cloſe Coat, Waſtcoat and Britches ript open with their Knives; nay, their Modeſty

could

could not so far prevail against their Zeal, as to spare his Shirt and Drawers, but all were cut in pieces and sacrificed to a broken Covenant: The forementioned Captain gave the finishing stroke himself, with a great Reforming Club, the blow was design'd for the Ministers Head or Breast, but he naturally throwing out his Hands to save those vital parts, occasioned it to fall upon his Shin-bones, which he had drawn up to cover his Nakedness; the blow was such, as greatly bruised both his Legs, and made them swell extraordinarily after; however the Captain thinking that they were broke, and finding it uneasie for himself and his Companions to stand longer in a great Storm of Wind and Snow which happened to fall out that morning, he drew off his Company, and left the Semi-Martyr, who afterwards by the assistance of his Servants, crawled home to his Bed, and but a little after, the whole Herd of his Persecutors broke in again upon him, and told him, They had treated him so, because he prayed for the Tyrant *York*, (so these People ordinarily called King *James*, tho he was too kind to them) and because he had presumed to preach, and visit the Parishioners as if he had been their Minister, which they had formerly forbid him to do; they required him also to be gone from their Covenanted Lands, under pain of death, before that day Sevennight, and never again to meddle with the Ministry. And tho Application was afterwards made by some who might have been supposed to have had Interest with that Crew, yet nothing could prevail to obtain so much as but a delay till his poor Wife should be brought to Bed, and himself a little recovered of his Wounds: So that he was forced to fly for his Life, from his Parish, Wife and Children, without any hopes of returning, till it shall please God to bring some order out of our present Confusions, to open the Eyes of blind and fiery Zealots, and to stop the Fury of our ungoverned Rabble: I may say, that our Judgments begin at the House of the Righteous, for this Man is a Person of extraordinary Parts and Piety: I think it not strange, that some Men with you are so unready to believe the Fanatick Practices here, since few Men can suppose any People so Barbarous as our Bigots indeed are, but I admire that these ill Instruments about Court, who give Encouragement, Life and Motion to the Faction here, should so impudently deny the Matters of Fact, which themselves know to be but too true. If this particular Passage should be contradicted, I am ready and willing my self to attest it, and to prove it by several other unexceptionable Witnesses; and tho it be dangerous to have particular

Mens

Mens Names publiſhed, the Faction we have to deal with being Mercileſs and Bloody; yet if nothing elſe can ſerve, I allow you to uſe my Name, but do it no further than the Cauſe requires, and with all that Diſcretion and Caution that is expected from you by

S I R,

Your ſincere Friend

and humble Servant

G. M.

The Third Collection of Papers, containing the Sufferings of thoſe Miniſters who complied.

The Perſecution of Mr. William Hamilton *Miniſter at* Irwine *and* Kirknewton.

MR. *William Hamilton*, a Man for the Integrity of his Life, Purity of his Doctrine, Knowledge and Gift of Preaching beyond Exception, was firſt Miniſter at *Pemicooke* in *Midlotham*, where he ſerved in the Miniſtry for ſeveral years with great Reputation: In the Year 1681. the Clergy being required to take the Teſt, he was one of theſe Miniſters who ſcrupled to take it, and ſo was laid aſide, he lived privately and peaceably, following his Studies, till he had again acceſs to the free Exerciſe of his Miniſtry, which was firſt at the Town of *Irwin* in *Cunningham* in the Weſt; the People there are for the moſt part Presbyterians. *The Exemplarineſs of the Mans Life.* The firſt Character I have given of the Man already, one would have thought muſt have conciliate all Reſpect and Kindneſs to him amongſt his Neighbours, he treated them with all Diſcretion and Civility, upon all Occaſions, yea, at ſuch Occaſions as he was not

not to preach at himself, he went to hear him who preached in the next Meeting-house, and went frequently to visit him, but all this prevailed not; for about the end of *Jan.* 168½. these People attacqued him, some of them came in the morning, and kept him Prisoner all the Forenoon, till their Accomplices met, to the number of about Fifty or Sixty, when they were all convened, five or six of them seized him, and carried him through the Town to the Cross, making a Show of him, and here were none of all these People of his own Parish, but only two, but almost the whole Inhabitants were looking on, and saw their Minister, who deserved so very well of them, thus rudely treated, without rescuing him. When he was brought to the Cross, they tore his Gown over his Head, and told him, That that was their Testimony against Episcopacy; they took upon them to discharge him to preach there again, and to command him to depart from the * Manse and Glebe, which he the more readily promised to do, because he was weary of living amongst them, and had an Invitation to a Charge where he expected more Comfort and Success in his Ministry, tho less Stipend. From *Irwin* he came to *Kirknewton* seven Miles from *Edinburg* in the Presbytery of *Edinburg*: About the end of *February* he exercised his Ministry there peaceably until the 18*th* of *April*, at which time a company of armed Men came to his House, about Nine of the Clock at Night (none of them were his own Parishoners) and commanded him in King *William*'s Name to preach there no more. He had complied with the first, to the present Government in all things required of him, he made his Application to the Committee of Estates then Sitting, who granted him an Order to preach at *Kirknewton*, forbidding any Person to disturb him, or wrong him in his Person or Goods. But notwithstanding this, in *June* another armed Company came about six of the Clock one Night to his House when he was absent, and ejected his Wife and six small Children, one of them very Sick; at this time the Act of the Meeting of Estates in the Ministers Favour was produced to these People, they read it, and dropt and trampled on it, and said, they valued it not, tho it had been under King *William*'s own Hand, this being again represented to the Committee of Estates, they sent out Sir *John Maitland*, one of the said Committee, to enquire about such unsufferable Insolencies, who came to the place, bespoke some he heard were most accessory, and took a List of their Names: Notwithstanding of this, not long after five Women assaulted the Minister, who had been reponed and preached again.

* *i.e.* Parsonage House.

His

His Servant and Horſe coming from the Coal-pit, and the Servant-man's Daughter coming out to her Father's defence, was ill hurt by them, ſhe fell in a Swound at this and at the ſight of a Fellow who came with a drawn Sword to aſſiſt theſe Aſſaſſins.

July 19. Yet again came a company of armed Men at nine at Night, the Miniſter being occaſionally abſent, and were yet more Outragious, and again caſt out of the Houſe his Wife, Children and Servants; at this time alſo they caſt out his Furniture, broke much of it, took away ſeveral Books and other things he could ill ſpare. Mr. *Hamilton*, at his return, finding his Wife in a Coal-houſe, and being informed how badly his Family had been uſed, concluded it needleſs to ſtruggle any longer with the Humour, and did not attempt to preach. His Sick Child died before the laſt Aſſault. He afterward finding it needful for him to take Phyſick, and having no conveniency for that in the Coal-houſe, on the firſt of *October* he entered the empty * Manſe, and ſet up a ſingle Bed, cauſed carry into it one Chair and Candleſtick; on the fifth of *October* that Rabble returned and broke the Bed all in pieces, ſo that afterward he burnt it for fewel, it being rendered otherwiſe uſeleſs; they caſt out the Cloaths into the Puddle; ſpared not the Chamber-pot, but beat out the bottom of it with Halbards, left not his walking Cain unbroken. They not finding himſelf in the Manſe, they went to ſearch for him in the Coal-houſe; ſo narrow was the ſearch they made, that they left not Feather-beds and Bolſters and Cheſts unpierced with their Swords, crying, *Come out Dog*, (ſo they called the Miniſter) two and twenty of them, all known Perſons, after they had left the Cottage in which the Miniſter then lived, met his Servant with two Horſes coming loaded with Coals to his Houſe, they carried them back two Miles after they had come ſix, and compelled the Miniſters own Servant to bring forth kindling to make a Bonefire of the Coals, which was done juſt before my Lord *Torphican*'s Windows who lived in that place. The Miniſter happened at the time to be in a Houſe in the Town in which one of the Heretors of the Pariſh lived, with a Friend, about his buſineſs. Theſe People who had ſo abuſed his Houſe and his Servant, got notice of his being there, and came to the Houſe and would needs ſee him. The Maſter of the Houſe and his Wife, being his good Friends, and ſtout-hearted People, hindered theſe People from breaking open the door, which they attempted to do. They threatned to ſhoot a pair of Balls through the door upon the Miniſter; at length they promiſed to do him no harm

* *i.e.* Parſonage Houſe.

harm if he would come forth to them. Upon this he came out, and when they saw him they had little to say to him, but that he had no right to go to the Manse, it belonging to the Kirk, and he had no right to that: He said he had returned thither not to dwell, but only for a day or two to take Physick, he having no conveniency for that in the Coal-house he then lived in, he behaved himself with that Caution and Moderation, that they could not find the least colour to do him further Injury, they only vented some foolish and impertinent Words against him. All this I can prove by the Attestation and Oaths of Famous Witnesses.

W. H.

Instruments in favour of the Heritors and Ministers in *Colingtown*, who gave all Obedience to the Conventions Commands.

At Colingtown *the Eighth day of* September.

THE which day in presence of me Notar Publick, and Witness under subscribing, compeired personally *Patrick Porterfeild* of *Comistown*, and pass'd with me and several others to the Kirk of *Hailes*, where we were resolved to hear a Sermon (the Minister being at home intending to preach, but waiting till the Bells should ring) where we were no sooner come, but there appeared several armed Men within the Kirk-yard, at whom the said *Patrick Porterfeild* for himself and in name and behalf of the rest of the Heritors of that Parochine, and of Mr. *Samuel Nimmo* present Minister there, asked from whence they were come, and to whom they belonged, and if they were come to that place of design to interrupt the Minister to preach: Who answered, That they belonged to the Earl of *Angus* his Regiment, and were come there designedly to hinder him to preach, and that he should not preach there take his part who would. To which it was answered by the said *Patrick Porterfeild*, That King *William* and Queen *Mary* and their Council had taken his part, and authorized him to preach; and that accordingly he was ready to preach and to read the Proclamation for the Fast if they would not

hinder him. To which they replied, That they disowned all such Authority, and that the Minister should not preach there. Whereupon the said *Patrick Porterfield* took instruments in the Hands of me Notar Publick undersubscribing. This was done within the said Kirk-yard betwixt the hours of Nine and Ten in the Forenoon, Day Month and Year of God abovementioned, In presence of Mr. *Hugh Durie* Writer in *Edinburg*, and *William Bole* Taylor there, with several other Witnesses to the Premises desired and required.

Ita est ut præmittitur ego Joannes Gourlay *Notarius Publicus in præmissis requisitus assero testantibus his meis manu & Signo.*

William Bole.

Hugh Durie.

Mr. William Selkrig's *Treatment.*

MR. *William Selkrig* Minister at *Glenhome* in *Twiddale*, read the Proclamation and prayed for King *William* and Queen *Mary Nominatim*, with the very first, and continued in the Exercise of his Ministry till the middle of *June*, at which time twenty of the Rabble, Shepherds and Cowherds and such like, came from *Crawford* Moor and *Tweedmore* to his House, and threatned to cast his Wife and Children and Plenishing out of Doors, if he would not engage to surcease from the Exercise of his Ministry and remove from the Manse: This he refusing to do, they cast out all, the Minister assuring them he would complain to Authority: They answered him, They cared not for Authority, and they would be doing: Upon which he desired they would allow him a Fortnight to remove; and with great difficulty he obtained that: His Parishoners did not appear against him but owned him. Upon a Proclamation of the sixth of *August* went back, made offer to return to his Ministry and conform to the Proclamation. Two Fellows, one whereof had kept the

the Church till he had given satisfaction for a Scandal, the other never kept the Church: These two had put on another Lock on the Church door by their own Authority. Upon which Mr. *Selkrig* went to the Sheriff Depute with another Brother to crave his assistance conform to the Proclamation to make the Church open, he promised to cause the Church door be made patent against a day they agreed on. The Minister came on that *Saturday* and found it not done, but received from the Deputy a Letter of excuse, That he would understand what had been done in other Shires. Mr. *Selkrig* then went to the two Fellows with a Notar, and required the Key of the Church-door according to the Proclamation, that he might return to his Ministry. They acknowledged that they were accessory to the putting on the Lock but that they had not the Key: He replied, That either they had it, or knew where it was; and upon their refusal to make the Church-door patent, took Instruments of his willingness and their refusal to deliver the Key, protesting for reparation of Cost, Skaith and Damage, as the Instrument at length bears; and upon this returned to *Edinburg* where he and his Family live still. The instrument and account of this, was produced by the Minister under the hands of the publick Notary and several Witnesses, to persons in Authority, but no redress was made.

The Persecution of Mr. *Burges* a Complier.

SIR,

IT's like you are desirous to be informed how Affairs go with me; I am one of these who have given Obedience to the Meeting of Estates, but I met with no Protection from them: Upon the Lords day, immediately after the rising of this Current Parliament, Tumultuously, tho without Arms, the Rabble came and possessed themselves of the Church, being sent from one Mr. *Walker* who preaches in the Meeting-house by the connivance of Mr. *Monat* (whom I suppose you know) who sometime was Minister there, but is now Old and therefore unable (as they say) for which they have cast him off; all this time they came not near me, nor enquired after me; and I no wise doubted (in the mean while) but that Act of Parliament, anent their Establishment, had passed unto a Law, so moved not abroad from

my Houſe that day; the next I preached as formerly, without any Interruption, the Reaſon was (as I knew afterward) that the Heritors and the old Presbyterian Miniſters were offended that the young Man ſhould have invaded upon Mr. *Monat*'s Right; whereupon my officious Helper has ever ſince retired himſelf and diſcontented with his former Conventicle: However they are reſolved, I mean the Rabble, that I ſhall no longer enjoy peaceable poſſeſſion, notwithſtanding my Compliance: In order to this, there comes in a conſiderable number of Fellows with Arms and beating of Drums to my Houſe, and asked for me upon the *Tueſday* following, I was not at home, but they challenged my Wife how I dar'd to preach after they had poſſeſſed the Church; She told them, What I did was by the Authority of King *William*: To which they replied, *King* William, *we care not for that Authority*: At which ſhe ſmiled, and thanked them for their Diſcretion. Some of them threatned very rudely, that if I preached any more there, it ſhould coſt me my Life; others ſpoke more diſcreetly, and only adviſed I ſhould not do it, leſt I brought my ſelf to more trouble. However, when I came home, I prepared for preaching, but upon *Sunday* morning there aſſembled in my Church-yard, and about my Gates, two hundred Fellows with Guns Staves and Swords; when I judged it near the ordinary time of going for Church, I ſent forth my Reader to know from them, why they were aſſembled at ſo unſeaſonable a time, ſince they came not to hear Sermon from me; and withal, That they would by ſome few of their number, let me underſtand the ſame. Accordingly they commiſſionated four to ſpeak with me, who told me flatly, *Our Will is, you preach no more here, and you ſhall preach no more.* I was indeed a little ſtartled to hear Cowards ſpeak in ſuch a Sovereign Stile, and oppoſed the Authority of King *William* to Counterballance theirs, but to no purpoſe, for they told me they cared not a Ruſh for that, they would do as they pleaſed. I have not preached there ſince, ſave in my own Houſe. They guarded the Church for four or five Sabbaths, and this is all I have to trouble you with, only I intreat your Prayers in behalf of

S I R,

Your Brother and Servant

J. B.

The

The Perſecution of Mr. *David Spence.*

ABout the beginning of *January* 1689. between fifty and ſixty Men, all Strangers to me, came in an hoſtile manner to my Houſe, and ſearched every part of it for me, with drawn Swords in their hands, and not finding me, appointed my Wife to tell me, that they diſcharged me to preach any more there, or require any more Stipend, under the higheſt pains; and thus notwithſtanding more than a whole years Stipend was unpaid to me; but I continued in the Exerciſe of my Miniſtry until the Twentieth day of *April*, at that time a great number, ſome Strangers, ſome my own Pariſhoners, came to my Houſe armed with Muskets and Swords, that was the day on which I was appointed to have read the Proclamation of the 23*d* of *April*, and the cauſe of their coming then was, they feared I might comply; they reſolved to prevent that, and took away the Keys of the Kirk-door, and alſo the Mort-cloth (tho part of its price was unpaid to me) thus I was incapacitated to obey the Order of the Meeting of the Eſtates: Upon this I applied my ſelf to the Committee of Eſtates then Sitting, ſhewing, that whereas I was willing to give Obedience to the Law, yet I could not have Liberty for the Rabble which excluded me from the Church; the Committee gave me a Protection and Warrand, and required the Heretors to put and keep me in the peaceable Exerciſe of my Miniſtry, and ſecure ſuch Perſons as ſhould diſturb me in my Miniſtry. I ſhewed the Protection to all the Heretors, but *Kirkurd*, one of them, and who was moſt concerned, ſaid it was not in their power to protect me, tho they were chiefly his Tenants that oppoſed me. Afterwards in *September* they cited me before the Privy-Council, which deprived me and declared my Church vacant, only becauſe I did not read the Proclamation in my own Houſe, which the Law did not require: They conſidered not the Protection I had from the Committee, nor my willingneſs to obey if allowed, but treated me as if my Non Obedience had been the moſt free choice in the World; which I can prove by Witneſſes. This, Sir, is a true account of my Caſe. I am

S I R,

Your moſt obliged humble Servant

D. Spence.

The

The Perſecution of the Presbytery of *Stranrare* who complied.

SIR,

YOU are deſirous to have an account how the Miniſters of the Presbytery of *Stranrare* were treated by the Rabble. In the firſt place you muſt know, that all of them had read the Proclamation, and prayed for King *William* and Queen *Mary*, except one who was in *Edinburg* at the time; notwithſtanding of this they were not ſecure from the Rabble, but on the contrary their greateſt Troubles then began, moſt of them continued preaching till *Whitſunday*, at which time ſmall Parties of theſe People who came over from *Ireland* for ſhelter, were imployed and conduced to go to ſeveral Miniſters Houſes to diſcharge them to preach any longer, adding Threatnings if they continued in the Exerciſe of their Miniſtry there; they put on new Locks which they brought with them on the Church-doors, and kept Guards there and in the Church-yards, to hinder the Miniſters from entering. All the Miniſters of this Presbytery were ejected out of their Manſes. Mr. *Ramſay* one of them, dwelt in an hired Houſe which did not belong to the Church, but he was not ſpared more than the reſt, theſe People came and drowned out his Fire, caſt out his Goods, and otherwiſe badly intreated his Family, frighted his poor Wife and Children, he was forced to flee to *Ireland* for ſhelter, from whence theſe People had come. Theſe People, when demanded by the Miniſters why they who pretended to flee from Perſecution themſelves, and were Proteſtants, ſhould at ſuch rate perſecute Proteſtant Miniſters, who obeyed the Law, and expected rather Protection, but on the contrary had ſhewed Hoſpitality towards them, according to their Ability. Some of them being confounded at this, ſaid, That they were preſſed, yea, hired to what they had done; yea, ſome of them vowed they ſhould never go ſuch an Errand again. I believe Neceſſity had moved theſe poor People for a little Money to do that which otherwiſe they abhorred, but when ſome would not go they found others. The Miniſters, after they were caſt out of their Manſes, they lived in the Barns of the Manſes for ſome time, but they were not ſuffered to continue long there but

were

were ejected; then they took ſhelter in the Barns and Stables of Country-men who favoured them always, till they themſelves were menaced and threatned for receiving them. One of them, Mr. *James Cameron*, a very worthy Man, was forced, with the Man who reſet him, to betake themſelves to the Fields, to ſave themſelves in the Night-time from the Rabble who were come to aſſault them. This came upon the honeſt Country man, meerly becauſe he ſheltered his Miniſter whom he loved. Theſe Furious People meeting with the Miniſters Servant, did beat him ſo till he fell to the Ground deprived of all ſigns of Life. The Rabble came to a Miniſters Wife of *Glenluce* when her Husband was abſent, and enquired for him, and when they found him not, they began to caſt out his Goods into the Cloſs, and the Miniſters Wife had cauſed put on a Pan on the Fire for to make ſome Breakfaſt for a Sucking Child, but their Fury could not allow them to forbear drowning out the Fire till the Childs Meat ſhould firſt been made. This is all the abrupt Information that now in haſte can be given, but you may have a further account afterwards.

Mr. *John Maubray* Miniſter at *Uphall* did comply with all that was required of him by the Council, yet the Rabble came upon him, did caſt out his Plenishing, tore his Gown, affrighted his Wife ſo that ſhe died ſhortly after. Being thus violently thruſt from his Wife, he came to his Patron Lord *Cardroſe*, one of the preſent Privy-Council, and deſired that his Lordſhip would allow him but to ſhelter himſelf in ſome Chamber of his Lordſhips Houſe of *Kirkhill*, till he provided himſelf of ſome other place; but my Lord denied his requeſt: He then adventured again to lodge in the Manſe to preach to his People, but the Lord *Cardroſe* commanded him to forbear, and when he would not promiſe to abſtain, his Lordſhip did take from the ſaid Mr. *John* the Keys of the Church-doors, ſo that he has excluded him the Kirk. This can be proved by many famous Witneſſes, as is now atteſted by

W. S.

J. M.

The

The Perſecution of Mr. *Francis Scot.*

MR. *Francis Scot* Miniſter of the Goſpel at *Tweedmore*, was ejected by the Rabble, and his whole Family turned out of doors, (his Wife having been delivered of a Child four days before) tho he complied in all Points.

Mr. *William Aliſon* Miniſter of the Goſpel at *Kilbucbo* was ejected about the ſame time by the Rabble, to wit, the middle of Summer, they holding Piſtols to his Breaſt, having given all Obedience to the Laws, yet was cited by his Parochioners before the Council, and was abſolved and warranded to return to his Charge; after a number of Women in his own Parochie, roſe up and went to his Manſe, wherein he had ſome pleniſhing ſtanding, and threw it out and broke it all in pieces, and drove away his Cows that was paſturing in his own Glebe, and deſtroyed all his Corn; and now a Meeting-houſe Preacher poſſeſſeth his Church, preaching in it daily, albeit he be authorized himſelf by Authority, and after all this no care is taken to repoſſeſs him. Witneſs our Hands

F. S.

W. A.

A Letter to the Lord *E——ne.*

Airth Octob. 14. 1689.

May it please your Lordship,

WE your whole Neighbour Heretors concern'd in the Parish of *Airth*, considering the Vacancy of our Church through the removal of Mr. *Paul Gellie* our Minister, by the rash Depositions of two or three insignificant Persons, and the great Insolencies of the Rabble thereupon, without Law or Order, in abusing and violently possessing the Church; conceived our selves obliged to intreat your Lordship to see what may be done for the Redress and Satisfaction of orderly People. And seeing we have nothing to object against the Life or Doctrine of our Minister, who is well beloved by the whole Body of the Parish, whose Loyalty and Painfulness in the Ministry, your Lordship knows: It is our earnest desire, that you interpose your endeavour to get him repossess'd again in this Church, if possible, in doing of which, you may be instrumental for promoting the good of this place, and not only oblige the whole Body of the Parish, but particularly us who are

Your Lordships humble Servants,

Alex. Bruce
Ja. Bruce of *Powfouls.*
Jonas Bruce of *Letham.*
Al. Elphinstone as Tutor of *Stone-house.*
Rob. Rollo of *Pantouse.*
J. Wright of *Kerse.*
J. Forsithe of *Polmais Taillertowne.*

A Letter to the Right Honourable the Lord E— —ne at *London.*

Barnton Octob. 17. 1689.

My Dear Lord,

YOUR Lordship knows how Mr. *Paul Gellie*, your Minister, has deported himself in his Ministry at *Airth*, and has gained the Affections of all the Parish, except three or four of the very worst of them, and how he was removed from his Charge upon the Depositions of two flagitious Fellows, who had resolved to Damn themselves to get him out of his Ministry. If your Lordship can get his Case fairly represented, and him reponed to his Charge; I hear that the Hail Heretors, and the most substantious Tenents, will take it as a singular Favour: And albeit I have no Interest, but as a Tutor to *Airth*, I will esteem it for a singular Kindness. My most humble Service to my Lady, and I am,

My Lord,

Your Lordships most humble

and faithful Servant,

Ro. Mylne.

A Letter to the Lord E— —ne in *London.*

Edin. Nov. 19. 1689.

My Lord,

I Have sent the Testimony of the Heretors of your Lordships Parish, with *Barnton*'s in my Favours, hoping your Lordship on their Testificat, with your own Knowledge, may procure an Order of

of Reinſtallment from His Majeſty to me, eſpecially conſidering, that to your certain knowledge I have given full Obedience to the Government, and have in my Cuſtody the Teſtimonies of an hundred and fifty Heads of Families ſubſcribed by them, ready to depone the truth of my Obedience, and Innocency of what theſe two infamous Perſons witneſſed againſt me: Yea, I have a ſubſcribed Teſtimony of honeſt Men, offering to prove theſe two Witneſſes (by whom I was depoſed) really perjured, and before credible famous Witneſſes one of them has confeſſed his Perjury. And if His Majeſty be informed of the manifeſt Injury done me by two perjured Perſons, contrary to the Teſtimony of the whole Pariſh, I doubt not of an Order of Reinſtallment; and truly the Falſehood, Malice and Cruelty of that Party in your Lordſhips Pariſh, is ſo known to the Presbyterian Miniſters themſelves, that ſcarcely any one will come and preach to them; for tho they violently poſſeſs the Church, which they have greatly abuſed, they had not a Sermon theſe divers Sabbaths: So that our People not only want the preaching of the Goſpel, but likewiſe the Ordinances of the Lords Supper and Baptiſm. If I were preſent I am aſſured to prevail, and if you judge it expedient, ſend me word by a Line, and with the help of God I ſhall come on my own Horſe by Land, for I am afraid to venture by Sea. I would have ſent the Teſtificat of the whole Pariſh contrary to theſe two falſe Depoſitions againſt me, but I am afraid they may be miſcarried, and it would be hard for me to recover them again at this juncture of time, but I think your Lordſhips own Teſtimony will be ſufficient with what I have done. *My Lord*, I need not uſe motives to perſwade your Lordſhip to move herein, all are confident you both may and will prevail for an Order from His Majeſty for my Reinſtallment, which will be for your Lordſhips Honour, who is Patron, and for His Majeſties Intereſt, as well as my Advantage. I ſhall add no more, but pray for the Bleſſing of God on your Lordſhip, Lady, and the whole Children, which ſhall ever be continued by,

My Lord,

Your Lordſhips moſt faithful

and Obedient Servant,

Paul Gellie.

The Fourth Collection of Papers containing Proclamations, Acts of Convention and Council.

A Proclamation againſt Owning of the late King *James*, and Commanding Publick Prayers to be made for King *William* and Queen *Mary*.

THE Eſtates of this Kingdom of *Scotland* having proclaimed and declared *William* and *Mary*, King and Queen of *England*, *France* and *Ireland*, to be King and Queen of *Scotland*; They have thought fit by publick Proclamation, to certifie the Leidges, that none preſume to own or acknowledge the late King *James* the Seventh, for their King, nor obey, accept, or aſſiſt any Commiſſions or Orders, that may be Emitted by him, or any way to Correſpond with him; and that none preſume upon their higheſt Peril, by Word, Writing, in Sermons, or any other manner of Way, to Impugn, or Diſown the Royal Authority of *William* and *Mary*, King and Queen of *Scotland*; But that all the Leidges render their Dutiful Obedience to their Majeſties; And that none preſume to Miſconſtrue the Proceeding of the Eſtates, or to Create Jealouſies or Miſapprehenſions of the Actings of the Government; but that all the Miniſters of the Goſpel, within the Kingdom, publickly Pray for King *William* and Queen *Mary*, as King and Queen of this Realm: And the Eſtates do Require the Miniſters within the City of *Edinburgh*, under the pain of being Deprived and loſing their Benefices, to Read this Proclamation publickly from their Pulpits, upon *Sunday* next, being the 14*th* inſtant, at the end of their Forenoons Sermon; And the Miniſters on this ſide of the River of *Tay*, to Read the ſame upon *Sunday* thereafter, the 21*ſt* Inſtant; And thoſe Be-north *Tay*, upon the 28*th* Inſtant, under the pain foreſaid: Diſcharging hereby the Proclamation of the Council, Dated the 16*th* of *September* 1686. to be read hereafter in Churches. And the Eſtates do Prohibit and Diſcharge, any Injury to be offered by any Perſon whatſoever, to any Miniſters of the Goſpel, either in Churches or Meeting-houſes, who are preſently in the Poſſeſſion and Exerciſe of their Miniſtry therein, they behaving themſelves as becomes, under the preſent Government: And Ordains this Proclamation to be publiſhed at the Mercat-Coſs

Croſs of *Edinburgh*, with all ordinary Solemnities, that none may pretend Ignorance. *Extracted forth of the Records of the Meeting of the Eſtates, by me*

Ro. Mckenzie.

God ſave King *William* and Queen *Mary*.

The Reader is deſired to take notice, becauſe omitted in the Narrative, that tho the Presbyterian Preachers, whom it is certain the Convention thought Goſpel-Miniſters, *were obliged as much at leaſt as any others, to read this Proclamation, and had it for that purpoſe ſent them; yet they were never called in queſtion for their neglect of it, tho that was ſufficient to turn out the Orthodox Clergy, which to play the Pedant for once, amounts to this in* Latin:

Dat veniam Corvis, vexat cenſura columbas.

In Scotch.

Show me the Man and I'll ſhow you the Law.

The truth is, the Governours knew that many of the Meeting-houſe Preachers could not be induced to do any thing in favour of any King, until he had firſt declared for Presbytery and renewed the Holy Covenant, and this is the true reaſon, why no Oath of Allegiance is yet put to any of the Clergy in Scotland, *either of the one Perſwaſion or the other. This Proclamation was not publiſhed till* Saturday April 13. 1689. *and ſent to the Miniſters at* Edinburgh *late that night, and to ſome of them not till* Sunday *Morning, and yet upon that ſhort Advertiſement, all were to ſatisfie their Scruples of Conſcience againſt next Morning, about Tranſlating their Allegiance which they had Sworn to one King, to another who had not then declared that he would accept the Crown upon ſuch Conditions as it was offered with; otherways they were to be deprived;* This is preſſing of Conſcience with a witneſs; *and 'tis plain from the latter part of this Proclamation, that Men might offer what Injury they pleaſed to Miniſters of the Goſpel, who were not then in exerciſe and poſſeſſion of their Miniſtry; that is indeed, to all the Orthodox Miniſters in the Weſt, who had been ſome months before drawn from their Poſſeſſions by the Rabble.*

To

To the King's most Excellent Majesty,

The Humble Address of the *Presbyterian* Ministers in His Majesties Kingdom of *Scotland.*

May it please your Majesty,

WE Your Majesties most Loyal Subjects, the Ministers of the *Presbyterian* Perswasion in your Ancient Kingdom of *Scotland*, from the deep Sense we have of Your Majesties gracious and surprizing Favour, in not only putting a stop to our Long Sad Sufferings for Non-conformity, but granting us the Liberty of the publick and peaceable Exercise of our Ministerial Function, without any Hazard; as we bless the great God who hath put this in Your Royal Heart, do withal find our selves bound in Duty to offer our most humble and hearty Thanks to Your Sacred Majesty; the Favour bestowed being to us, and all the People of our Perswasion, valuable above all our Earthly Comforts: Especially since we have Ground from Your Majesty to believe, That our Loyalty is not to be questioned upon the account of our being *Presbyterians*; who, as we have amidst all former Temptations endeavoured, so are firmly resolved still to preserve an entire Loyalty in our Doctrine and Practice, (consonant to our known Principles, which according to the Holy Scriptures are contained in the Confession of Faith generally owned by *Presbyterians* in all Your Majesties Dominions:) And, by the help of God, so to demean our selves, as Your Majesty may find cause rather to enlarge, than to diminish Your Favours towards us: Throughly perswading our selves, from Your Majesties Justice and Goodness, That if we shall at any time be otherwise represented, Your Majesty will not give Credit to such Information, until You take due Cognition thereof; And humbly beseeching that those who promote any Disloyal Principles and Practices, (as we do disown them) may be look'd upon as none of ours, whatsoever Name they may assume to themselves.

May

May it please Your most Excellent Majesty graciously to accept this our humble Address, as proceeding from the Plainness and Sincerity of Loyal and Thankful Hearts, much engaged by this Your Royal Favour to continue our fervent Prayers to the King of Kings, for Divine Illumination and Conduct, with all other Blessings Spiritual and Temporal, ever to attend Your Royal Person and Government; which is the greatest Duty can be rendred to Your Majesty, by

Your Majesties most humble,

most faithful,

and most obedient Subjects.

Subscribed in our own Names, and in the Name of the rest of the Brethren of our Perswasion at their desire.

At *Edinburgh* the Twenty first day of *July*, in the Year One thousand six hundred eighty seven.

To the King's Most Excellent Majesty,

The humble Address of those of the Presbyterian Perswasion in the City of *Edinburgh* and *Canongate*.

May it please Your most Sacred Majesty,

WE cannot find suitable Expressions to evidence our most humble and grateful Acknowledgments for your Majesties late Gracious Declaration, by which we are happily delivered of many sad and grievous Burdens we have long groaned under: And (all Restraints, to our great Joy, being taken off) are allowed the free and peaceable publick Exercise of our Religion, a Mercy which is dearer to us than our Lives and Fortunes.

Could we open our Hearts, Your Majesty would undoubtedly see what deep Sense and true Zeal for Your Service, so surprizing and signal

ſignal a Favor hath imprinted on our Spirits; For which we reckon our ſelves highly obliged (throwing our ſelves at Your Majeſties Feet) to return Your moſt Excellent Majeſty our moſt humble, dutiful, and hearty Thanks: And we deſire humbly to aſſure Your Majeſty, That as the Principles of the Proteſtant Religion, which according to our Confeſſion of Faith we profeſs, obligeth us all the days of our Lives to that intire Loyalty and Duty to Your Majeſties Perſon and Government, that no difference of Religion can diſſolve; So we hope, and through God's aſſiſtance ſhall ſtill endeavour, to demean our ſelves in our Practice in ſuch manner as ſhall evidence to the World the Truth and Sincerity of our Loyalty and Gratitude, and make it appear that there is no Inconſiſtency betwixt True Loyalty and Presbyterian Principles.

Great Sir! We humbly offer our dutiful and faithful Aſſurances, that as we have not been hitherto wanting in that great Duty which our Conſciences bind upon us to pray for Your Majeſty; ſo this late refreſhing and unexpected Favour will much more engage us in great Sincerity to continue ſtill to offer up our deſires to the God of Heaven, by whom Kings Reign, and Princes decree Juſtice, to bleſs Your Majeſties Royal Perſon and Government; And after a happy and comfortable Reign on Earth, to crown You with an incorruptible Crown of Glory in Heaven, which is moſt ardently prayed for, by,

Moſt Dread Sovereign,

Your Majeſties moſt Humble, moſt Loyal, moſt Dutiful, and moſt Obedient Subjects.

Subſcribed in our own Names, and by Order of thoſe of the Presbyterian Perſwaſion within Your City of *Edinburgh* and *Canongate*.

* *As they call themſelves.*

*There is another Addreſs that I have ſeen from the Paſtors and People of God * in the Weſt of* Scotland *in and about* Glaſgow, *which for high Strains of Flattery and vaſt Promiſes of Duty and Compliance, far out-does the two that are here inſerted, yea, and that high-flown one of your Godly honeſt* Aſop *in* England, *it is to that Addreſs of* Glaſgow *which could not now be had, that the Author of the Narrative more particularly relates; by theſe two that we have found, Men may ſee how ready that Party was to comply with a Popiſh Prince, and how faithful they are to their greateſt Promiſes of Duty and Allegiance, appears by their Practices ſince.*

The

The Viscount of *Dundee*'s Letter to the Convention.

Dudhop, March 27. 1689.

May it please your Grace,

THe coming of an Herauld and Trumpeter to Summon a Man to lay down Arms, that is living in peace at home, seems to me a very extraordinary thing; and I suppose will do so to all that hears of it. While I attended the Convention at *Edinburgh*, I complained often of many peoples being in Arms without Authority, which was notoriously known to be true, even the Wild Hill-men; and no Summons to lay down Arms under the pain of Treason being given them, I thought it unsafe for me to stay longer among them: And because some few of my Friends did me the Favour to convey me out of reach of these Murderers, and that my Lord *Levingston*, and several other Officers took occasion to come away at the same time, this must be called *being in Arms:* We did not exceed the number allowed by the Meeting of Estates: my Lord *Levingston* and I might have had each of us Ten, and four or five Officers that were in Company might have had a certain number allowed them; which being, it will be found we exceeded not. I am sure it is far short of the number my Lord *Lorne* was seen to march with. And tho I had gone away with some more than ordinary, who can blame me, when Design of Murdering me was made appear? Besides, it is known to every body, that before we came within sixteen Miles of this, my Lord *Levingston* went off to his Brother my Lord *Strathmair*'s House; and most of the Officers, and several of the Company, went to their respective Homes or Relations, and if any of them did me the Favour to come along with me, must that be called *being in Arms?* Sure when your Grace represents this to the Meeting of the States, they will discharge such a groundless Pursuit, and think my appearance before them unnecessary. Besides, tho it were necessary for me to go and attend the Meeting, I cannot come with Freedom and Safety, because I am informed there are Men of War and Foreign Troops in the Passage; and till I know what they are, and what are their Orders, the Meeting cannot blame me for not coming. Then, my Lord, seeing the

Summons has proceeded on a groundless Story, I hope the Meeting of States will think it unreasonable I should leave my Wife in the Condition she is in. If there be any body that, notwithstanding of all that is said, think I ought to appear, I beg the favour of a delay till my Wife is brought to Bed, and in the mean time I will either give Security, or Paroll, not to disturb the Peace. Seeing the Pursuit is so groundless, and so reasonable things offered, and the Meeting composed of prudent Men, and Men of Honour, and your Grace presiding in it, I have no reason to fear further trouble. I am,

May it please your Grace,

Your most humble Servant,

Sic subscribitur, DUNDEE.

Postscript.

I beg your Grace will cause read this to the Meeting, because it is all the Defence I have made. I sent another to your Grace from *Dumblein*, with the Reasons of my leaving *Edinburgh*: I know not if it be come to your Hands.

This Letter sent from Dundee *the Great, to the Convention, will serve to discover the humour of the Times, and the impartial Justice of that Convention: the Rabble and Wild-hill Men went together in Arms in formidable Multitudes both in the Country and City, and the Thanks of the Convention was made to them for their good Services; they affronted the Viscount of* Dundee *daily upon the Streets, and sometimes in the Night attempted to Murder him in his House; all which was made evident to the Convention, and no notice taken of it; but because my Lord* Dundee *and some other Gentlemen, not willing to lye longer under those Dangers, retired to their Country-houses only with such a Guard as was sufficient to secure them from the Violence of the Rabble, which the Convention it self allowed to Noble-men and Gentlemen when they travelled in the Road; upon this account he was attainted of High Treason, and a Herauld and Trumpet sent to Summon him upon that account to appear and answer for his Life and Fortune; by their own Messengers be sent back to them the troubling Letter, and by the Tenour of it, I leave the World to judge why they were that first began the War in* Scotland, *which is not ended there yet, nor like to do in haste, and hath cost the Nation so much Blood and Treasure since.*

An

An Act of Council.

At Edin. Dec. 24. 1689.

THE Lords of His Majesties Privy Council, considering that by the Act of the Meeting of Estates of the Date the Thirteenth day of *April* last, there is a difference made betwixt the Ministers then in possession and Exercise of their Ministry at their respective Churches, and those who were not so. And that the Case of the Ministers who were not in the actual Exercise of their Ministerial Function the Thirteenth day of *April* last, lyes yet under the consideration of the Parliament; and lest in the mean time they may call and pursue for the stipend (alledged) due to them, or put in execution the Decreets and Sentences already obtained at their instance for the same before the Estates of Parliament can meet and give these Determinations in the Points. Therefore the said Lords of Privy Council finding that the Case foresaid depending before the Parliament, is not obvious to be cognosced and decided upon by the inferiour Judges, but that the same should be left intire to the Decision of the Parliament; have thought fit to signifie to all inferior Courts and Ministers of the Law, that the matter abovementioned is depending before the Parliament, to the effect they may regulate and govern themselves in the judging of all Process to be intented before them upon the said matter, or in executing Sentences already pronounced thereupon, as they will be answerable.

Sic subscribitur, Crafford. J. P. D. *S. Con.*

Was ever Justice (to speak modestly) stretched so as in this Act, because the Government in the Proclamation of the Date April 13. *had left the Ministers of the West, who were forced by the Rabble from their Possessions, out of their Protection, which was all the difference made by that Act, was it therefore not just to allow them any Tithes or other Debts due to them for several years before, and for which they had obtained fairly Decrees and Sentences in Courts of Judicature, surely these Preachers, who by the Violence of the Rabble had possessed their places, had no legal or just pretence to any part of the Tithes or Stipends for which the others had served. With what face then, or pretence to common Justice could this be called a Case depending before the Parliament.*

A Proclamation anent the Ministers.

At *Edinb. August 6. 1689.*

WHereas the Meeting of the Estates of this Kingdom, by their Proclamation dated at *Edinburgh*, the Thirteenth day of *April*, 1689. did Command and Require all the Ministers of the Gospel within the Kingdom of *Scotland*, publickly to pray for King *William* and Queen *Mary*, as King and Queen of this Realm, and to read that Proclamation from their Pulpits upon the several Lords days therein expreſt; as also, the Estates of the Kingdom did prohibit and discharge any Injury to be offered by any Person whatsoever, to any Minister of the Gospel, either in Churches or Meeting-houses, who were then, *viz.* on the Thirteenth of *April* last, in Possession and Exercise of their Ministry, either in Churches or Meeting-houses, they behaving themselves dutifully under the present Government. And it being most just and reasonable, that the foresaid Proclamation be fully performed and obeyed, as most necessary for the Security of the Peace of the Kingdom, and that such Ministers who gave Obedience should be Secure under the Protection of the Law, and that the pain of Deprivation be inflicted upon all those Ministers who have Disobeyed the Proclamation. Therefore the Lords of His Majesties Privy Council, in their Majesties Name and Authority, Do strictly Command and Charge, that none of the Leidges take on Hand to do any Violence or Injury to any of the Ministers of the Gospel, whether they be Preaching in Churches or Meeting-houses, and that all such as were in Possession and Exercise of their Ministry upon the Thirteenth day of *April* last, be allowed to continue undisturbed, and that such Ministers as have been removed, dispossessed or restrained without a legal Sentence in the Exercise of their Ministry, since the Thirteenth day of *April* last, shall be allowed to return, and Exercise their Ministry without Disturbance. And ordains the Sheriffs and their Deputs, Stewards, Baillies, and other Magistrates, within their respective

ſpective Bounds, to give their Aſſiſtance for making the Premiſſes effectual; As alſo, that ſuch Miniſters who have not read the Proclamation, and prayed for King *William* and Queen *Mary*, according to the Tenor thereof, may be deprived of their Benefice, and reſtrained to Officiate in their Churches. The Lords of His Majeſties Privy Council do invite and allow the Parochioners and Hearers of ſuch Miniſters as have neglected and ſlighted the reading of the Proclamation, and praying for King *William* and Queen *Mary*, to Cite ſuch Miniſters before the Privy Council; and grants Warrand for citing and adducing Witneſſes to prove the ſame, that ſuch Miniſters as have Diſobeyed, may by a legal Sentence be deprived of their Benefices, and that none of the Leidges at their own hand, without a legal Sentence and Warrand, preſume to meddle in this matter. And Ordains theſe Preſents to be Printed, and publiſhed by Macers of Privy Council, and Meſſengers, at the Mercat Croſs of *Edinburgh*, and other places needful, that none may pretend Ignorance. *Extracted by me*

Gilb. Eliot, Cls. Sti. Concilii.

God ſave King *William* and Queen *Mary*.

In this Proclamation it's viſible that the Miniſters who were outed by the Rabble before April 13. *as almoſt all the Miniſters in the* Weſt *and* South *were, are again fairly excluded from the Protection of the Government, as if the Cruelty and Barbarities of the Rabble were to be applauded by the Governours, and all thoſe who ſuffered under them to be condemned as Criminals and Traytors to the State: And to make ſhort work on it with theſe Miniſters who were yet in the Poſſeſſion of their Livings, the Rabble and all their Enemies without diſtinction are here invited to be Evidences againſt them for their immediate Deprivation; and the effect was* Quod non fecere Barbari, fecerunt Barbarini.

This Proclamation was issued out to shorten the Form of Process which that of the Sixth of August obliged the Accusers and Pursuers of Ministers to observe.

A Proclamation for Citing Ministers who have not Prayed for Their Majesties.

Edinb. August 22. 1689.

WHereas by an Act of Council, of the Sixth of this Instant, in Pursuance of an Act of the Meeting of the Estates of this Kingdom, of the Thirteenth of *April* last, the Parochioners and Hearers of such Ministers as have neglected and slighted the Reading of the Proclamation therein mentioned, and the Praying for King *William* and Queen *Mary*, are invited and allowed to Cite such Ministers before the Privy Council, which Act of Council grants Warrand for Citing and Adducing Witnesses; And forasmuch as the Design of the said Act, is, that such Ministers who have Disobeyed the said Act of the Meeting of the Estates, may conform thereto by a Legal Sentence be Deprived; Therefore that the said Act of the Meeting of the Estates, and the Act of Council pursuant thereof, may attain their intended Design, and Effect, with the greater Expedition, and least Expenses to the Leidges, The Lords of His Majesties Privy Council, in their Majesties Name and Authority, do invite and allow, not only the Parochioners and Hearers of such Ministers as have Disobeyed, but also the Heretors of these Parochines, and the Shariffs or their Deputs, and Magistrates of Burghs *Respective*, and the Members of this Currant Parliament, within their Respective Bounds, to cause Cite such Ministers before the Privy Council, and hereby grants Warrand to Messengers at Arms, for Citing them, and such Witnesses as are necessary, they delivering a Copy of these Presents, either in Print or in Writ, Signed by their Hand, to each Minister that shall be Cited by them to any *Tuesday* or *Thursday* six days after the Citation, for all on this side the River *Tay*, and Fifteen days for all beyond the said River, That such Ministers who have not given Obedience

Obedience to the said Act of the Meeting of the Estates, may by a Legal Sentence be Deprived according thereto; and Appoints the Returns of these Executions to be Inrolled by the Clerk of Privy Council, and called before the Lords at their respective days of Compearance; Declaring that these Presents are but prejudice of any Citations already given, or to be given, either upon the former Act of Council, or upon Warrands from the Council-Board. And Ordains these Presents to be printed, and published by the Macers of Privy Council at the Mercat-Cross of *Edinburgh*, that none may pretend Ignorance.

Per Actum Dominorum Secreti Concilii.

GILB. ELIOT, *Cls. Sti. Concilii.*

God save King *William* and Queen *Mary*.

I John Dickson *Macer, by virtue of the above-written Proclamation and Warrand, Summond, Warne and Charge you Mr.* James Gray *Minister at* Kelso, *to Compear before the Lords of Their Majesties Privy Council at* Edinburgh, *or where it shall happen them to be for the time upon the Third day of* September *next to come, in the hour of cause to answer at the instance of Sir* John Dalrymple *Younger of* Stairs, *his Majesties Advocate for his Highness's Interest, and* John Laidlaw *Tayler in* Maxwel-heugh, *and* John Laidlaw Wright *in* Kelso *for themselves, and in Name and behalf of the Parochine of* Kelso, *to the effect and for the cause above-written, with Certification conform to the above-written Proclamation and Warrand direct to me their anent.*

Per Actum Dominorum Secreti Consilii.

DICKSON Messenger.

This is the Form of the Summons appointed by the Council to be given to the Ministers, or left at their Houses if they happened to be from home.

A Declaration by His Highneſs the Prince of *Orange*, for the keeping of the Peace, *&c.* in the Kingdom of *Scotland.*

William Henry, *by the Grace of God, Prince of* Orange, *&c.*

WHereas the Lords and Gentlemen of the Kingdom of *Scotland* met at *Whitehall* at our deſire, to adviſe Us what was to be done for Securing the Proteſtant Religion, and Reſtoring the Laws and Liberties of that Kingdom, have deſired us to Call a Meeting of the Eſtates in *March* next, and in the mean while to take upon Us the Adminiſtration of publick Affairs both Civil and Military, the Diſpoſal of the publick Revenue and Fortreſſes, and the doing every thing neceſſary for the Preſervation of Peace. We being deſirous to omit nothing that may tend to the publick Good and Happineſs of that Kingdom, have (in purſuance of the ſaid Advice) iſſued forth our Orders for Calling of the ſaid Meeting of the Eſtates; And to the end that in the mean time the publick Peace, and the Fortreſſes may be ſecured, and the Revenue collected, we do hereby Will and Require all Perſons, being Proteſtants, that are at preſent in the Poſſeſſion of the Offices of Sheriffs, Juſtices of Peace, Marſhals of Burghs, Bailies of Regalities, Stewards of Stewartries, Governours or Lieutenants of Fortreſſes, Keepers of Priſons or Priſoners, or in the Poſſeſſion of any Inferior Offices and Places of the like Nature, and likewiſe all Perſons, being Proteſtants, that are in the Poſſeſſion of any Office or Imployment, in Collecting, Receiving, Managing or Ordering of the publick Revenue, to take upon them, and to continue in the Exerciſe of the ſaids Offices and Places reſpectively, doing and ordering every thing, which the Truſt repoſed in them, according to the Nature of the ſaids Offices, requires to be done, and ordered in the uſual Manner, Form and Method: And we do in a particular Manner Authorize, Impower and Require, ſuch of them to whom the Care of Preſerving the Peace and Quiet of the Nation belongs, to uſe all diligence for Suppreſſing all Routs, Tumults, Diſorders, Violencies and ſuch other unwarrantable Practices as are contrary to it: And we do hereby expreſly prohibit and diſcharge all

all Disturbance and Violence upon the account of Religion, or the Exercise thereof, or any such like Pretence, and that no Interruption be made; or if any hath been made, that it cease, in the free and peaceable Exercise of Religion, whether it be in the Churches or in publick and private Meetings of those of a different Perswasion. Requiring, like as we do hereby require all Protestants, as they love the good of their Country and Religion, and are willing in their several Stations and Capacities to concur with Us, in our Endeavours to bring Matters to a happy and desirable Settlement, that they will live peaceably together, and without disquieting or molesting one another; Enjoy their several Opinions and Forms of Worship, whether according to Law or otherways, with the same Freedom, and in the same manner, in which they did enjoy them in the month of *October* last, till such time, as by regular and legal Methods, a due Temper may be fallen on, for composing and settling those Differences: And to the end, that the Peace may be the more effectually secured; We require all Men, or Numbers of Men in Arms, by vertue of any Order or Authority, and under any Title and Designation whatsoever, whether they be standing Forces, or Militia Forces modelled into regular Troops, and kept on foot, as standing Forces, to separate, dismiss and disband themselves; Likewise we do hereby Disband them, and appoint them to retire to their respective Dwellings, with full assurance to them, that care shall be taken in due time for their having their Pay, if any shall be found due to them. And we do farther prohibit and discharge, all Persons in time coming to take Arms, or to continue in Arms upon any pretence whatsoever, with a Commission or express Order from Us. Excepting from what is above written, likeas, we do hereby except the Garisons of the Fortresses, and the Company of Foot entertained by the Town of *Edinburgh*, for the Guard of the said Town, whom we do appoint to continue in the Exercise of their Duty (they being Protestants) in the said Garisons and Towns. And whereas several Roman Catholicks have been, and are still in the Possession of the Places and Offices abovementioned; We do hereby require them to leave the said Offices and Places, and to retire to their several Dwelling-houses, where we forbid and discharge all Persons to disquiet, disturb, or molest them any manner of way; and we appoint the next immediate Protestant Officers in the Fortresses, where the Governours, Deputy-Governours, or other Officers are Roman Catholicks, to take upon them the Custody of the said Fortresses, and in the same

manner, that the Protestants concerned in the Collecting and managing of the Revenue and the keeping of the Peace, do supply by their diligence, the Vacancies that are or may happen to be in places of the like Nature, This our Declaration to be of Force, and to take effect till the said Meeting of Estates in *March* next; and to be without prejudice to any other Orders we may think fit to give to any Person or Persons, for the ends abovementioned; And we do farther order this our Declaration to be printed and published at *Edinburgh*, and printed Copies of the same to be given, or sent to the Sheriffs and Stewartry, Clerks of the several Shires and Stewartries whom we do hereby require to publish the same upon the first Mercat day after the receipt thereof, at the Crosses of the Head Burghs of their respective Shires and Stewartries, in the due and usual manner.

Given at St. James's *the Sixth day of* February, *in the Year of our Lord* 168$\frac{8}{9}$.

W. H. *Prince of* Orange.

The Effects of this Declaration were, that these Gentlemen who had taken Arms to defend themselves, and the Regular Clergy from the Fury of the Rabble, disbanded and laid down their Arms as the Declaration required, whereupon the Phanatick Mob *became much more Insolent and Outrageous, despising the Declaration, and destroying all the Clergy they could reach, for which they had the following Act of Thanks.*

An Act approving of the good Services done by the Town of *Glasgow*, Shire of *Argyle*, and other Western Shires in this Conjuncture, with a return of the Thanks of the Estates to them.

AT *Edinburgh*, *March* 28. 1689. The Meeting of the Estates of this Kingdom, taking into their Consideration, that by the sending of the standing Forces into *England*, the Estates were destitute of that Guard and Defence, which was proper and necessary in this Conjuncture, and that several Persons, well affected to the *Pro-*

testant

testant Religion, at the Dyet of the Meeting of the said Estates, having repaired to this City of *Edinburgh*, from *Glasgow*, the Shire of *Argyle*, and other Western Shires, did at the Desire, and by Warrand of the Estates, put themselves to Arms, and since have so continued Watching and Warding, under the Command of the Earl of *Levin*, and demeaned themselves Soberly and Honestly, and been Active and Instrumental to prevent Tumults, and to secure the Peace and Quiet of this Meeting, and Place; and there being now some *Scots* Regiments arrived here, under the Command of Major General *Mcay*, The Estates do therefore hereby declare, That what is past, was good, acceptable and seasonable Service, and do approve the same; and hereby gives Order to the said Earl of *Levin* to Disband them, and allows them to return with their Arms to their respective Homes, and do return their Thanks to the Persons who have been employed. *Extracted out of the Records of the Meeting of Estates, by me*

Ja. Dalrymple, *Cls.*

This is the Act, that in the Narrative is called, An Act for Thanks to the Rabble; *The Persons to whom it relates, being these Zealots (who contrary to all the Laws of Religion and Humanity, contrary to the Laws of all Nations, and particularly to the standing Laws of this Kingdom, and contrary to the Prince's own Declaration*, Feb. 6. 1683.) *convened and continued in Arms, till they drove out all the regular Clergy in the West, and many in the South, and being in number about* 8000 *or above, overawed and threatned those concerned, to elect Members for the Convention; and at the Meeting of Estates, rushed in a Tumultuary and Hostile manner into* Edinburgh, *planted themselves, without any publick Order or Commission, about and in the Parliament house, where, at every turn, they rail'd at, threatned, baffled and affronted the Bishops; nor were the ancient Nobility and Gentry, who generally adhered to the Episcopal Cause, better treated by them; the Terror whereof made many of the most eminent Members never come near the House, and made many who came at first, soon after desert it; all this was considerably, before the Earl of* Levin *was, by the Convention, appointed to Command them: This being Matter of Fact well known to the Estates, I leave the World to judge how well these Men deserved this Act of Approbation.*

A Proclamation for a General Fast.

At Edinb. August 24. 1689.

Present in Council,

E. *Crafurd* P.	L. *Carmichell.*
M. *Douglas.*	Sir *Hugh Campbel* of *Calder.*
E. *Southerland.*	Sir *James Montgomerie* of *Skelmorly.*
E. *Leven.*	Sir *Arch. Murray* of *Blackharrony.*
E. *Annandale.*	*James Brody* of that Ilk.
L. *Rosse.*	Sir *John Hall* L. Provost of *Edinb.*

FOrasmuch as the great and long abounding of Sins of all sorts amongst all Ranks of Persons, with the continued Impenitency under them, and not Reforming therefrom; The falling from *their first Love*; and great Faintings and Failings of Ministers, and others of all Ranks, in the *hour of Temptation, in their Zeal for God and his Work*; and that although there be much cause to Bless God for the Comfortable Unity and Harmony amongst the Ministers, and Body of Christian Professors in this Church: Yet that there are such Sad and Continuing Divisions amongst some, is also matter of Lamentation before God; The great Ingratitude for his begun Deliverance of this Nation from Popery and Slavery, and unsuitable Walking thereunto; The Contempt of the Gospel, not Mourning for former and present Iniquities, nor turning to the Lord by such Reformation and Holiness, as so great a Work calls for; The many Sad and long continued Tokens of Gods Wrath, in the hiding of his Face, and more especially in his Restraining the Power and presence of His Spirit, with the preached Gospel, in the Conversion of Souls, and Edifying the Converted; And the Lord's Threatning the Sword of a Cruel and Barbarous Eenemy, in the present great Distress of *Ireland*, by the prevailing of an *Anti Christian* Party there; and Threatning the Sword of the same Enemy at Home, and the great and imminent Danger of the Reformed *Protestant Religion*, not only from an open Declared Party of Papists, Enemies to the same, but from many other professed Protestants, who Joyn Issue with them

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in the same Design, besides the sad Sufferings and Scatterings of Reformed Churches Abroad; Having Seriously and Religiously moved the Presbyterian Ministers, Elders and Professors of the Church of *Scotland*, Humbly to Address themselves to the Lords of His Majesties Privy Council, for a General Fast and Day of Humiliation, to be kept throughout the whole Kingdom. The said Lords, Do out of a Pious and Religious Disposition, Approve of the said Motion, as Dutiful and Necessary at the time; And therefore in His Majesties Name and Authority, Do Command a Solemn and publick Fast, and day of Humiliation, to be Religiously and Sincerely Observed throughout this Kingdom, both in Churches and Meeting-Houses, as they would avert Wrath, and procure and continue Blessings to this Kingdom; and that all Persons whatsoever may send up their Fervent Prayers and Supplications to Almighty God, That he would pour out upon all Ranks, a Spirit of Grace and Supplication, that they may Mourn for all their Iniquities, and more especially, that God would pour forth upon King *WILLIAM* and Queen *MARY*, and upon all inferior Magistrates and Counsellors, a Spirit of Wisdom in Government, and Zeal for God, His Church, and Work in this Land, as the present Case of both do call for, and that God may preserve Them for carrying on that great Work, which he hath so Graciously and Seasonably begun by Them; and that God would Countenance, and Bless with Success the Armies by Sea and Land, Raised for the Defence of the Protestant Religion; and more especially, that God would pour forth a Spirit of Holiness upon them, lest their Sins and ours, may provoke God against them in the Day of Battel; and that he would Bless all Means for the Settlement of Church and State: That God would Bless the Season of the Year, and give Seasonable Weather for Cutting Down, and gathering in the Fruits of the Earth, that the Stroke of Famine, which God hath frequently Threatned the Nation with, may be Averted. And the said Lords of His Majesties Privy Council, do, in Name and Authority foresaid, Command and Charge, that the said Solemn and publick Fast, be Religiously and devoutly performed, both in Churches and Meeting-Houses, by all Ranks and Degrees of persons within this Kingdom, on this side of the Water of *Tay*, upon *Sunday* the Fifteenth day of *September* next to come; and by all others be-north the same, upon *Sunday* thereafter, the Twenty second day of the said month of *September*: And to the End that this part of Divine Worship, so pious and Necessary, may be punctually kept upon

upon the respective Days above mentioned, They Ordain Sir *William Lockhart* Sollicitor, in the most convenient and proper way, to dispatch and send Copies hereof to the Sheriffs, their Depuls, and Clerks of the several Shires of this Kingdom, to be by them published at the Mercat-Crosses of the Head Burghs, upon receipt thereof, and immediately sent to the several Ministers, both of Churches and Meeting-Houses, that upon the Lords-day immediately preceding the Fast, and upon the respective Days of the publick Fast, and Humiliation, the Ministers may read, and intimate this Proclamation from the Pulpit, in every Parish Church and Meeting-House; and that they Exhort all persons to a serious and devout performance of the said Prayers, Fasting and Humiliation, as they regard the Favour of Almighty God, and the Safety and Preservation of the Protestant Religion, and expect a Blessed Success to the carrying on of that Great and Glorious Work of this Nations being delivered from Popery and Slavery, so seasonably begun; and as they would avoid the Wrath and Indignation of God against this Kingdom, and procure, and continue manifold Blessings to the same: Certifying all these who shall contemn or neglect such a Religious and necessary Duty, they shall be proceeded against, and published as Contemners of his Majesties Authority, Neglecters of Religious Services, and as persons disaffected to the Protestant Religion, as well as to Their Majesties Royal Persons and Government. And Ordains these presents to be printed and published by Macers or Messengers at Arms, at the Mercat-Cross of *Edinburgh*, and other places above-mentioned, that none may pretend Ignorance.

Per actum Dominorum Secreti Concilii.

GILB. ELIOT, *Cls. Sti. Concilii.*

God save King *William* and Queen *Mary*.

Some of the sad Effects of this Canting Proclamation were particularly felt by Mr. *Ramsay* who preach'd in the Forenoon in the old Church at *Edinb.* a Man of an unblameable Life, a judicious and accurate Preacher, gave Obedience in all things, to the Act of the Meeting of

of Estates of the Thirteenth of *April*, read the Proclamation, prayed in express Terms for King *William* and Queen *Mary* the very first day these things were enjoyned to be done on, but that availed nothing, for the design was to remove all the Episcopal Ministers from the Pulpits in *Edinburgh* at any rate, and upon any pretence how little soever. Mr. *Ramsay* gets a Citation to appear before the Privy Council. By their procedure against his Brethren he knew what would be the event of this; and therefore it being his turn to preach on that day he was cited to compear on, and many of his Elders and Parishoners being present, he delivered some Advices and Exhortations which made the Sermon look somewhat like a valedictory one; after Sermon his Elders attended him to the foot of the Stairs of the Council Chamber. Mr. *Ramsay* is called and interrogated if he did read the Proclamation of the 13*th*. of *April*, he answered, *I did read it*: Again he is questioned if he prayed for King *William* and Queen *Mary*, naming them, (for it was not enough to use such Expressions as were only to be appropriated to *William* and *Mary*) he said, He had prayed for them by Name. *But* (says the President) *you only prayed for them as* Declared *King and Queen, not as those that were really such.* Mr. *Ramsay* replied, That he had prayed for *William* and *Mary*, whom the Estates of the Kingdom had *Declared* King and Queen, and since they had no Liturgy, and they had given to them no Form of Prayer, he thought, being he had pray'd for *William* and *Mary*, no more was to be required; and as for the words *Declared King and Queen*, he had taken them from one of their own Proclamations; which when denied, he desired the Proclamation might be produced, which was done, and then it appeared he was in the right. When he could not be reached in this point, then the President, the Earl of *Crawford*, said, *But*, Mr. Ramsay, *you pray for the late King* James. *My Lord*, said he, *I pray in these words, Lord Bless* William *and* Mary *whom the Estates of this Land have Declared King and Queen, and Bless all the Royal Family Root and Branch, especially him who is now under Affliction, Sanctifie it unto him while he is under it, and when it seems good to thee, deliver him from it. This*, says he, *is the Form I made to my self, for you prescribe none; and is it not a sore matter, that when nothing is left to King* James *in Reversion of three Kingdoms, but the Prayers of poor Men, that you should deny him these.* They then ordered him to remove, and consulted by what other way they might reach him, for yet they could not find a pretence against him sufficient to deprive him. At last they called him in, and

and the President said, *But Mr. Ramsay, you did not read from the Pulpit the Proclamation for the Fast. Now, my Lord* (replied Mr. Ramsay) *you have nick'd me, indeed I did not intimate that Fast. But why did you not? For many Reasons, my Lord,* said he. *But pray,* said my Lord, *let us hear some of those Reasons. Excuse me, my Lord,* replied he, *it's sufficient that I confess that I did not read it.* (But according to the method of their Inquisition of Screwing out Mens minds, and provoking them to speak, that they might get occasion against them) they press'd him to name some of his Reasons, he said, being they urged he would give them one, *That it was against the Practice of the universal Church, and primitive Canon, to Fast on Sunday:* And he said, *Tho there were no other Reasons but that one, he could not intimate that Fast.* He gave this Reason, as that which he thought would give them least Offence. They ordered him to remove till they had deliberated what to do with him, and then cause call him in, and deprived him for not reading the Proclamation for the Fast, *Dr. Gardner* a Man of great Parts and Piety, and one of the Ministers of the *Tolbooth* Church in *Edinburgh*, was deprived upon the same account of not intimating that Fast, tho he had complied in every thing else which they demanded.

A Proclamation Discharging the Payment of the Rents of the Bishopricks to any, but the Persons named by the Council.

At *Edinburgh, September* 19. 1689.

WHereas the Meeting of the Estates of this Kingdom, in their Claim of Right, of the Eleventh of *April* last, Declared, that Prelacy, and the Superiority of any Office in the Church, above Presbyters, is, and hath been a great and insupportable Grievance to this Nation, and contrair to the Inclinations of the Generality of the People, ever since the Reformation; And that their Majesties with Advice and Consent of the Estates of Parliament, have by their Act of the Date the Fifth day of *July* last bypast, abolished Prelacy, and all Superiority of any Office in the Church above Presbyters: And His Majesty considering the prejudice it may be to His Interest, if fit Persons be

be not appointed to look after, and receive the Rents and Emoluments, particularly thoſe conſiſting of Tithes, which formerly did belong to the Biſhops, Hath therefore ſignified His Royal Pleaſure, That the Lords of His *Majeſties* Privy Council ſhould give Warrand to *Alexander Hamilton* of *Kinkell*, for Drawing and Uplifting the Tithes and other Rents of the Archbiſhoprick of *St. Andrews*, he giving ſufficient Security for his Faithful performance of his duty in the ſaid Office; and hath alſo left it to the Council to appoint fit perſons for Drawing and Uplifting the Tithes of other Biſhopricks for this preſent Cropt and Year of God 1689. that none concerned ſuffer prejudice: Excepting the Biſhoprick of *Orkney*, which His *Majeſty* is reſolved to have Uplifted with the Rents of the Lordſhip. And the ſaids Lords of Privy Council having in Obedience to His *Majeſties* Commands, Nominat and Appointed fit and qualified perſons for Drawing of the Tithes, and Uplifting of the Rents formerly belonging to the Biſhops, Deans, or any other perſon of ſuperior Order and Dignity in the Church above Presbyters; And leaſt before the time that ſome of them can be able to come to this place, and find Caution for their faithful diſcharging of that Truſt, and make Intimation of their reſpective Commiſſions to Uplift the ſaids Rents for the ſaid Cropt and Year of God foreſaid, to the perſons lyable in payment thereof, The Teinds and other Rents of the Archbiſhopricks and Biſhopricks, and others foreſaids may be Imbazled and Intromitted with by perſons who have no Right thereto; Therefore the ſaids Lords of Privy Council, in their Majeſties Name and Authority foreſaid, prohibit and Diſcharge all and ſundry Heretors, Feuers, Life-renters, Taxt-men of Teinds, Tennents and others whoſe Teinds were formerly in uſe to be drawn, and who were lyable in payment of any Rent or Duty to the ſaids late Archbiſhops or Biſhops, or others foreſaids, to draw or ſuffer their Teinds to be drawn, and from payment of any Rental-Bolls, Fee, Blench or Tack-Duties, and other Rents, Caſualties and Emoluments, formerly payable to the ſaids late Archbiſhops, Biſhops, and others foreſaid, except to ſuch perſons as ſhall be authorized by the ſaids Lords of Privy Council for uplifting thereof; with Certification to them, if they do any thing in the contrary hereof, they ſhall be lyable therefore, notwithſtanding if any pretended Diſcharge that may be Impetrat or Obtained from any other perſon or perſons for the ſaid Cropt and Year of God foreſaid. And Ordains theſe preſents to be printed and publiſhed by Macers of Privy Council at the Mercat-Croſs of *Edinburgh*, and by Meſſengers at Arms at the Mercat-Croſſes of the Head Burghs

of the other Shires within this Kingdom, that none may pretend Ignorance.

Per actum Dominorum Secreti Conſilii.
GILB. ELIOT. *Cls. Secreti Concilii.*

God Save King *William* and Queen *Mary*.

This Alexander Hamilton *who is here appointed to uplift the Rents of St.* Andrews *Archbiſhoprick, was taken in actual Rebellion at the time of* Bothwell-bridge *Rebellion, and by the Clemency of the Government then, had his Life ſpared, altho he was always a great Ring-leader of that Rebellious Rout, which ſo much plagued the Nation before and ſince that time.*

A Draught of an Act for Eſtabliſhing the Church-Government.

Preſented by his Majeſty's High-Commiſſioner, July 22. 1689.

FOraſmuch as the King and Queens Majeſties, and the Eſtates of Parliament, by their Act the Fifth of *July* inſtant, *Aboliſhing Prelacy, and the Superiority of any Church-Officers above Presbyters in this Kingdom*; did declare, *That they would ſettle that Church-Government in this Kingdom which is moſt agreeable to the Inclinations of the People.* And conſidering, That the Church-Government by General, Provincial, and Presbyterial Aſſemblies, with the Seſſions of the Kirk, as it was eſtabliſhed by the firſt Act of the Twelfth Parliament of King *James* VI. holden in *June* 1592. is moſt agreeable to the Inclinations of the People: Therefore the King and Queens Majeſties, with Advice and Conſent of the Eſtates of Parliament, Revives and Renews the ſaid Act of Parliament in the whole Heads, Points, and Articles thereof, (with this expreſs Declaration, *That the neceſſity of occaſional Aſſemblies be firſt repreſented to His Majeſty by humble Supplication:*) And Statutes and Declares, That it is, and ſhall be lawful to the Presbyters of this Church to admit Miniſters upon Preſentations from the lawful Patrons, or *Jure de volato*, which ſhall happen hereafter; or into Churches which fall not under Patronages, but were Menſal and Patrimonial Churches belonging to the Biſhops; ſicklike

ſicklike and as freely as they did or might have done of before by the foreſaid Act of Parliament in the Year 1592. and to do all and every thing which before pertained to Presbyteries, and were exerciſed by the Biſhops. And Ordains all the Miniſters in this Kingdom to ſubmit and conform themſelves to the Church-Government eſtabliſhed by the foreſaid Act, and to take the Oath of Allegiance, under the pain of being deprived of their Churches, and loſing their Benefices. And it is Declared, That all Miniſters that ſhall ſubmit and conform to the foreſaid Church-Government, and to take the Oath of Allegiance, without being obliged to take any other Oath, ſhall enjoy their Churches and Benefices, and ſhall not be deprived of the ſame, except for Scandal or Inſufficiency. But in reſpect there are ſeveral Miniſters that were put out of their Churches and Benefices ſince the year 1662. for not complying with, and conforming to Prelacy; and others ſince the year 1681. for not taking the Teſt: And now ſeeing Prelacy is Aboliſhed, and all Acts relating thereto, it is juſt and reaſonable that theſe Miniſters that went out, and were laid aſide, for not conforming to, and complying with Prelacy, and for not taking the Teſt, ſhould be reſtored to their Churches and Benefices; Therefore the King and Queens Majeſties, with Advice and Conſent of the ſaids Eſtates of Parliament, do Ordain the ſaids Miniſters that went out, or were laid aſide, upon the account foreſaid, to be reſtored and reponed; and do hereby repone and reſtore them to their reſpective Churches and Benefices. And the King and Queens Majeſties, and Eſtates of Parliament, declares, That they will take care to provide theſe Miniſters that are now ſerving the Cure at the ſaids Churches, with other Churches and Benefices, as occaſion ſhall offer; they ſubmitting themſelves to the Government of the Church eſtabliſhed by this preſent Act, and taking the Oath of Allegiance, and being ſufficient and qualified for the Office of the Miniſtry, and without Scandal. As alſo it is Declared, That Intrants to the Miniſtry ſhall not be holden or obliged to take any other Oaths at their Admiſſion, but the Oath of Allegiance, and the Oath *de fideli*. And in regard that much trouble hath enſued unto the Eſtate, and many ſad Confuſions and ſcandalous Schiſms have fallen out in the Church, by Church-men meddling in matters of State: Therefore their Majeſties, with Advice and Conſent of the Eſtates of Parliament, do hereby diſcharge all Miniſters of the Goſpel within this Kingdom, to meddle with any State-affairs, either in their Sermons or Judicatories, publickly or privately, under the pain of being holden as diſaffected to

the Government, and proceeded against accordingly. And declares, That the Jurisdiction of the Church consists and stands only in the preaching of the True Word of Jesus Christ, Correction of Manners by Ecclesiastical Censures, and the Administration of the Holy Sacraments, conform to the *69th* Act *James 6.* Parl. 6. And to the effect there be nothing treated or concluded in the Church-Judicatories, that concerns the Affairs of State, or Civil Matters; it is declared, That Their Majesties, if they shall think fit, may have always one present in all the Provincial and Presbyterial Assemblies (as well as They have Their Commissioner present in General Assemblies) that in case any Affair that concerns the State, or Civil Matters, that does not belong to the Jurisdiction of the Church, shall come in before the saids Assemblies, the said Person appointed by Their Majesties shall inhibit and Discharge the Provincial or Presbyterial Assembly to proceed in any Affair that concerns the State or Civil Matter, before Their Majesties and Their Privy Council shall be acquainted with the same, that They may declare Their pleasure thereanent. And because there are many things to be settled in relation to the Policy and Discipline of the Church, therefore Their Majesties declare, That They, by the Advice of the Estates of Parliament, and Judicatories of the Church, will enact such Rules concerning the Policy, Discipline, and other Matters to be observed by the Church, as shall tend most to the curbing of Vice, the Advancement of True Religion and Piety, and the Preservation of Unity and Peace amongst the Subjects. And Their Majesties, with Advice and Consent of the saids Estates of Parliament, Rescinds and Annuls the first Act of the 15 Parl. K. *Ja.* VI. anent Ministers provided to Prelacies should have Vote in Parliament; and the second Act of the 18 Parl. *Ja.* VI. anent the Restitution of the Estate of Bishops; and the eighth Act of the 19 Parl. *Ja.* VI. anent the Commissariots and Jurisdictions given to the Archbishops and Bishops; and the first Act of the 21 Parl. *Ja.* VI. anent the Ratification of the Acts of the Assembly of *Glasgow*, in the year 1610. and the first and second Acts of the 22 Parl. of K. *Ja.* VI. in the year 1617. anent the Archbishops and Restitution of Chapters (without prejudice always to the Ministers serving the Cure, of any Emoluments allowed to them in part of their Stipends) and the first Act of the 23 Parl. of K. *Ja.* VI. in the year 1621. anent the Ratification of the Articles of the Assembly holden at *Perth*. And rescinds and annuls all and whatsomever Acts, Laws, and Constitutions, in so far as they derogate and are prejudicial to the Church-Government, by General, Provincial

cial, and Presbyteral Assemblies, and Kirk-Sessions; and in so far as they are conceived in favour of Archbishops, Bishops, Abbot, Priors, and other Prelates or Church-men whatsomever, their Dignity, Title, Power, Jurisdiction, and State in this Church and Kingdom, or in favours of the Civil Places or Power of Church-men, or of whatsomever sort allowed or disallowed, for their Ruling, Sitting and Voting in Parliament, either as Church-men, or the Clergy, or in name of the Church, or as representing the Church, either in regard of their Ecclesiastical Titles, Offices, Places and Dignities, or in regard of the Temporality or Spirituality of Ecclesiastical Benefices, or other pretexts whatsomever, with all Acts and Constitutions of Convention, Council or Session, or other Judicator whatsomever, and all Practices or Customs whatsomever, introduced in favours of the saids Offices, Titles, Benefices or Persons provided thereto; and all other Acts, Statutes or Practices which are contrary and prejudicial to, or inconsistent with this present Act; and declares the same to be void and null in all time coming: And seeing by the abolishing of Prelacy, there is at present no Meeting of the Presbyteries, or Provincial Assemblies, and it being necessary that there be a time and place appointed for the first Diet of Meeting, therefore Ordains the Ministers of the several Presbyteries on the South-side of the River of *Tay*, to meet and convene upon the second *Tuesday* of *August* next, at the ordinary places where the Presbyters are in use to meet, and these Ministers of the Presbyteries on the North-side of the River of *Tay*, to meet and convene upon the first *Tuesday* of *September* thereafter, at the ordinary places where the Presbyters are in use to meet; and appoints these Ministers that shall meet in the respective Presbyteries, to chuse their own Moderator; and ordains the Moderator first to take and subscribe the Oath of Allegiance himself, and then administrate the said Oath to the rest of the Brethren, that they may take and subscribe the same; And ordains the Moderator of the respective Presbyteries to return the said Oath so taken and subscribed, to the Clerks of Privy Council betwixt and the first of *October* next; and ordains the first Diet of Meeting of the several Provincial Assemblies of this Kingdom to be upon the second *Tuesday* of *October* next, at the ordinary places, where the Synods and Provincial Assemblies were in use to meet: And ordains the Church-Sessions to be elected and chosen, both in Burgh and Landward, at the ordinary times, and after the ordinary manner.

The King William *desired the Presbyterians to pass this Act for the Settlement of their Government in the Church, yet because it seemed to restrain them*

them from controling the State when they pleased (as they had been always wont to do when in power) for sometimes the Parliament and General Assembly flatly contradicted one another, as in the year 1674. when King Charles I. *was kept Prisoner at the Isle of* Wight, *the Convention of Estates voted that an Army should be sent (as it was) under the Command of Duke* Hamilton, *to relieve His Majesty, but the General Assembly past'd an Act at the same time, flatly contradicting that, and accordingly after the King's Forces were defeated by the Rebels in* England, *the Kirk, to show their absolute Supremacy in the State, forced the Nobily and Gentry, who were Officers under the Duke, to make their Repentance before the Congregations publickly in Sackcloth. I say, because this Act seemed to restrain them from meddling in State Affairs, as they had been wont to do, leaving them no power in the State, and the King some power in the Church, as that they could not call a General Assembly without acquainting him with the necessity of it, therefore this Act was rejected with great Contempt and Indignation; and the Presbyterian Minister who was then in Quality of a Chaplain in the Parliament, said, that they would, rather than admit of such a Mangled Mungril Presbytery, beg back the Bishops again; and that it was Nonsence not to allow the Clergy to impose other Oaths as well as that of Allegiance.*

The Conclusion.

SOme may perhaps think it an unkindness done to the Nation of *Scotland*, thus to expose the publick Acts of the Kingdom which were never ridiculous or afraid of the light, but only when some Men Governed, who are indeed the far least and most inconsiderable part of the People, otherways why should they so violently now oppose the Dissolving of this Parliament and the Calling of a new one; since it is certain that the Humour of the Nation cannot be so well known by a thin Convention, which was called in an extraordinary Hurry, in a great Confusion and Fermentation of the People, and which proceeded with equal Heat and Precipitancy? Others may think, that by publishing the Names (as is here done) of some few of these good Men who have suffered, they shall be thereby dangerously exposed to the Fury and Violence of these Zealots, whose greatest Mercy is Cruelty: Indeed there is too much Ground for this Conjecture.

But

But our Enemies have put us upon this Neceſſity, for the late account that was given, in ſome Letters, of the preſent Perſecution of the Church in *Scotland*, tho it was exactly true in all the Matters of Fact relating to that Perſecution; yet in *England* where theſe things are not ſo well known, ſome Men being aſhamed of theſe Barbarities, to which they gave all the Life they could at ſuch a diſtance, have induſtriouſly repreſented by their Tongues and Pens, that account as altogether Falſe and Fabulous, altho even themſelves are but too well ſatisfied that it contains ſad Truths.

Their *Mercurius Reformatus*, as he ſtiles himſelf, wanting Advertiſements, and good News from *Ireland* to fill up his Weekly Papers, ſtuffs two or three of them with Reflections on that former account of our Perſecution: First, He doubts the Matters of Fact are not true; and it's ſomething ſtrange, that one who has converſed ſo intimately with, and been moſt of his Life bred up amongſt Scotch Fanaticks, ſhould ſo much queſtion their natural and cuſtomary Practices. Secondly, He imputes all the Miſchief (if, ſays he, there has been any) wholly to the Rabble, and wonders that any part of it ſhould be charged upon the Godly Patriots to whom the Government of that Kingdom is now intruſted: But now if the Matters of Fact ſo fully atteſted in this Book, and the publick Acts ſo faithfully tranſcribed, do not ſatisfie him, and thoſe few whom he may have led into theſe his willful Miſtakes; they muſt be allowed to doubt on till one come from the Dead to inform them, if even that can perſwade them to believe.

But Thirdly, which ſhows that he is indeed but *a new Obſervator*, he ſeems to grant what he would deny, for acknowledging the Perſecution, he ſays, That it was occaſioned by the Severities wherewith the Epiſcopal Party had treated the Presbyterians in the by-gone Reigns; as if their *new Goſpel* could adopt *Revenge* into a vertue, and as if all the Puniſhments inflicted upon Rebels by the State for its own Security, were to be charged only upon the Church, and revenged now upon the Clergy, the poor helpleſs Prelates and their Curates.

Fourthly, He's confident that the whole Book is but a malicious Deſign to Beſpatter the preſent Government; if the Government be beſpattered when the true account of their open Proceedings is fairly publiſhed to the World, then the fault lyes originally in that Government, not in the Hiſtorian: It's a ſtrange Severity in any Government, not to ſuffer Men to groan under Burthens becauſe it impoſed them, and to knock Men in the Head for but clattering thoſe Chains wherewith the Government Fetters them.

Fifthly,

Fifthly, He quarrels at the Stile of the Letters, for the Authors, he says, do no where express any thing of duty or Allegiance to the present Governours, but according to *Mercurius*'s own Principles of Policy, there's time enough for that when they find themselves according to the Articles of the pretended *Original Contract*, and many fair promises, secured in their Religion, Liberties and Properties, for now it's a received Axiom it seems, that Protection and Allegiance are reciprocal: Again, He's offended at the Sharpness and Severity which he discovers in the Expressions, then he runs out in many Rhetorical Commendations (by way of new reformed Observation) upon Moderation, and recommends it from the great Example of a famous Roman Catholick Prince, whereas at another turn he will not allow either Popish Prince or People to be capable of the least Moderation, meerly because they are Papists. It's hard to think why this Gentleman should be so much offended with the Stile of those Letter's; it's not, I hope, for the Scoticisms in them, for that's a Fault that neither he nor we can so easily help in our Writing; perhaps he's angry that he, as a Scotch Doctor, was not entrusted to purge out their sharp Humour, before they were allowed to take the open Air in *England*.

When the new Observator upon *March* 26. last, published my Lord *Crafurd*'s Letter dated *Edinburgh March* 16. 1690. he might have observed, that in that Letter my Lord fairly owns, that the Council did at the same time that they proceeded against Ministers for not praying for King *William*, take probation of Crimes of another nature also against them; *tho the Cognisance of them did no way belong to the Council*; these are the very words of the Letter, for if this be true, the Proceedings of the Council against the Ministers must be acknowledged not to have been fair and legal; for the Observator himself who once pretended to an inferior kind of Practice in the Scots Law, knows I hope so much, as that no Court ought to hear probation of Crimes whereof they have not the *Cognizance*, nay the best of Men may be abused by such Proceedings, for if the Court be not competent, the Defendants cannot be admitted to object against the Insufficiency of the Probation, and so the worst things may be proved against the most innocent People.

But of all them that have written or spoken against the Account given in those Letters, we owe the most Thanks to one downright true thorough-paced Presbyterian, who writes a Pamphlet against it, called, *A Brief and true Account of the Sufferings of the Church of* Scotland, *occasioned by the Episcopalians since the year* 1660. The Book is indeed

indeed worth the reading, because in it the Author has fairly pulled off that Mask which others more Cunning but less Honest, love to act under.

I shall not here hazard the turning of the Readers Stomach, by repeating any of these his most fulsome Expressions which he liberally throws in every Page of his Book; only this I must say, That it's not possible for a Devil to bring more Railing and false Accusations against the Brethren, than this pure Presbyterian does against our Clergy and States-men; he has learned it seems of his Friend *Machiavel* to calumniate boldly, hoping that if he throw a great deal of Dirt, some of it may stick; but his Malice is too large to be confin'd to *Scotland*, and therefore he opens foully against the Church of *England* too, for he says, * *That Dr.* Oates (a modest Man like himself) *did the Nation more Service than the seven Idolized Stars, so many of whom are now turned Dark-lanthorns.* Neither must the Complying Bishops escape his Fury, for of them he says, * *That as they have the Dishonour of being the Mother of that Hellish Monster Passive Obedience, they have also the Ignominy of being the Murtheress of it, having now basely cut its Throat, as Harlots use sometimes to do with their spurious Brood.* † Then as for the English Clergy in general, he says, * That *let their Hyperbolical Pretentions to Zeal for Religion and Loyalty be what it will, yet if the King put forth his hand and touch them, they will Curse him to his face, and rather than part with an inch of Superstition, or a Swinish Lust, will as the Party have always done, lay a Confederacy with Hell and* Rome, *as times past and present do evidence beyond Contradiction, from the Reformation to this day*: In another place he says, * *That their dayly Prayers are, that God would pull down the Antichristian Hierarchy also in* England; *and why* (says he) *may we not do it as well as the English Prelates and Clergy Plot, Drink and plead against the Scotch Presbytery.* Then he foretells the Downfall of the Church of *England*, *Notwithstanding their Sessions* (as he * speaks) *at the Devil to prevent it*, and for the fulfilling of this his fatal Prophecy, he declares War against them, and bids them *blame themselves for it, if another Invasion from* Scotland *prove as fatal to them now as it did in* Bishop Laud's *time; and that the Godly Women will with their Folding-stools once more arm against them as they did in* King Charles I. *time.* This is a true Specimen of the Love and Charity that the Scotch Presbyterians have to the Church of *England*, and it's but a little part of that Fire and Slaughter which our Author breaths out against them: Further yet he condemns all the orderly Churches in Christendom, for says he, *All those who use Set Forms of Prayer are Strangers to the Power of Godliness.* So that neither the Presbyterians themselves in *Holland*, nor in *France*,

* Page 30.

* Page 8.

† What Ground there is for this Aspersion, doth not concern us in *Scotland*, who still adhere to that our former Doctrine, for which we now chearfully Suffer.

* Page 7.

* Page 28.

* Page 27.

no not in *Geneva*, muſt eſcape the Laſh of our Scotch Reformers, until they be purified according to the *Pattern in the Mount, the Covenant Standard.*

But that I may not rake any longer in this Dunghill, our Author is as far from Truth in the Points of Hiſtory he relates, as his manner of Expreſſion is from the Spirit of Meekneſs and Charity; and his whole Diſcourſe is as inconſiſtent with that, as his beloved Doctrine of *Reſiſtance*, is with the Thirteenth Chapter to the *Romans*; and that they who ſhall pleaſe next to draw their Pens againſt us who are already ſufficiently perſecuted by their hands, may find ſome Matter as well as Words to fill their Weekly Papers. I ſhall take leave of them in ſome few plain Queries.

Firſt, Conſidering the Great Charity which the Scotch Presbyterians have for the Church of *England*, as you have heard; and their Intention of viſiting them again (which the Author has threatned) as they did in the year 39. when Plate, Jewels, Money, Houſhold-goods, Cattle and all Moveables were declared *Maligants*; and they grew witty in their Zeal, and told, they came for all their *Goods*. And conſidering that they are more Numerous now than they were then; and if they be eſtabliſh'd by Law, will be much more Formidable, becauſe all will be forc'd to joyn with them or ſuffer their utmoſt Perſecution; for they have declared *Toleration* to be *Antichriſtian*. And conſidering that their Solemn League and Covenant obliges them to root out Epiſcopacy in *England* and *Ireland*, and never to deſiſt till they have effected it. I ſay conſidering theſe things, and what they have formerly done upon the ſame Principles, Query whether the Settling Presbytery in *Scotland* be reconcilable to the Securing Epiſcopacy in *England*?

2ly, Whether even King *William* can ſecure himſelf in the Monarchy againſt thoſe who formerly refuſed to Diſſolve at the King's Command in the Aſſembly of *Glaſgow* in the year 38. who preach'd the Subjects into a furious Rebellion, and to the delivering up the King his Grandfather to be murdered, who by Act of their General Aſſembly in 48. declared his *Negative Voice* inconſiſtent with the Liberty of the Subject, and who ſince himſelf was made King, have riſen twice in Arms, once to the number of ſome Thouſands, who threw out the Epiſcopal Miniſters by their own Authority (which our Author ſays, was * *Deſervedly enough*) Beating, Wounding and Tormenting them. Another time a more formidable number in a hoſtile manner, made an Addreſs to the Council, telling them, That they would not lay down their Arms till the Council had diſcharged all Judicatures to pronounce any Sentence

* Page 22.

tence in Favour of the Epiſcopal Miniſters, which the Council was forc'd to do. Neither of which Matters of Fact this Author has remembered to anſwer, tho it was the Subject of the whole Book againſt which he wrote. To ſpeak modeſtly, it ſeems to have no very good Aſpect to the preſent Government, and it's but a ſmall Argument of their Inclinations to live peaceable long under it; that they have voted King *William* out of the Supremacy of the Church, and that they have now ſo ſoon after uſurp'd it to themſelves, having already without his leave either ask'd or granted convened all at *Edinburgh*, and voted themſelves into a free legal general Aſſembly, where they draw up daily Inſtructions for regulating the Parliament, and meet and adjourn at their own pleaſure; and in their Sermons before the preſent High Commiſſioner, my Lord *Melvil*, who is of their own Profeſſion, they roundly tell his Grace, (if that be not a Superſtitious Arch-prelatical Title) how he muſt build the *Temple of the Lord*, *the Temple* of the Lord, only by ſuch true blue *Iſraelites* as can well *Edifie*, with the Truel in one Hand and the Sword in another, and that none of theſe Samaritans who are addicted to the Superſtitions and Idolatries of *England*, muſt be concerned in this *thorough* Reformation. By thoſe Practices one may eaſily conjecture why they ſo ſcornfully reject the Act for eſtabliſhing Presbytery offered by the late Commiſſioner.

King *William* would likewiſe conſider how many Thouſands of them have and do own, That the *Covenant* (which is again voted the Standard of all pure Religion) is the Fundamental Contract 'twixt God, the King, and the People. And becauſe K. *C.* 2. broke it, therefore they declared that he had fallen from his Right to the Crown; and becauſe K. *J.* 2. never took it, that therefore he had no Right to the Crown, and by publick Proclamations declared it lawful to kill them, and all who adhered to them; and accordingly killed ſeveral of their Souldiers and Servants in this Quarrel. From all which the Query naturally ariſes, What Meaſure King *William* muſt expect if he will not take the Covenant; and conſequently Swear to root out Epiſcopacy in *England*.

3ly. *Query*, What Loyalty he can expect from thoſe who think him to be an *Idolater*, as they think all to be who communicate according to the Church of *England*, whoſe Liturgy they call the Maſs in Engliſh?

4ly. Conſidering their Number in the North of *Ireland*, how eaſily they may carry their Covenant thither, and all its Conſequences?

5ly. What Danger there may be of it, even in *England*, whoſe Diſſenters have already learned to pray for the Scotch Presbyterians as their Mother Church?

6ly. *Query*,

6ly. *Query*, Whether it be fit for King *William* and the Parliament of *Scotland*, to set up those who think it a Sin to grant any *Toleration*, not only to *Episcopacy*, but to *Anabaptists*, *Independents*, or any but *Presbytery*? Which the General Assembly declared to be a Sin, *Anno* 48 and Addressed to the Parliament of *England* to concur with them in doing the like.

Lastly, Whether any Presbyterians, considering their late Practices and Demands, be more Moderate now than when they formerly invaded *England* without any Pretence, but their Obligations to the Covenant, and to reform the Kingdom of *England* according to that Model.

FINIS.

THE

CASE

Of the Present Afflicted Episcopal Clergy in *Scotland*.

SIR,

AS nothing but a Charity agreeable to its Divine Original, could move you, to be so solicitous to know the present Afflicted State of the Episcopal Clergy in *Scotland*; so nothing but your Command could have obliged me to this short, and plain account of it.

Upon what Ground the present Parliament of *Scotland* have thought fit to abolish Episcopacy out of that National Church, I will not at present strictly enquire into: Only I may be allowed to say, without offence, That since this Parliament has not judged convenient to abolish it, as a Government either Antichristian, or contrary to reason, or Scripture, or Antiquity, or the Universal opinion of Protestant Churches abroad, or Learned Men in all Ages; but only as contrary to the *Inclination of the People*, and (as such) a *Grievance*. It may be confidently hop'd, That when Presbytery, or the Usurped Authority of Presbyters without Bishops, shall become a Grievance to the People, (for what has been so heretofore, may be hereafter) and so contrary to their Inclination, that then, and in that Case, Episcopacy may for the same reason by Authority of another Parliament be restored again. This is no new thing, for before this Revolution, Episcopacy in *Scotland* has been abolished twice by Acts of Parliament, but so was also Presbytery; It's now abolished the third time, and so Presbytery may be. But with this difference, That Presbytery was never settled by Law in *Scotland*, but when either our Kings were involv'd in Intestine broils, or when the Civil Government

have been forced to fly and lurk so secretly, as that they are uncapable to meet together in such full number as that they can particularly represent all their Grievances which are still daily increasing, only three or four who have with much difficulty got together at the concerting of this, do from their own proper knowledge of what they have felt, and from certain accounts from the rest of their Brethren declare, that all of their Houses have been invaded by these armed Men, not only in the day time, but for the most part under silence of night, and so many of the Ministers as did not secretly escape, were most disgracefully taken to the Mercat Crosses and other publick Places, and their Gowns torn in pieces over their Heads, and discharged, with greatest Threatnings of Cruelty ever to enter the Churches and preach again: They have also turned many of their Wives and Children out of Doors, and are still proceeding to do so to others, exposing them to the Extremity of the Winter Cold, and to perish for want of Bread, when the Ministers themselves durst not come near them for their relief. The particular Instances are so Lamentable, and the Circumstances of them so many, as that it would be a long work to enumerate them particularly, only this in the general is so well known over all the Country, that there needs neither particular Evidences to prove it, nor more to be said to move the pity of any that are capable to remedy it, and we under Subscribers are content to prove what is here said: Witness your Petitioners at *Edinburgh*, *Jan.* 25. 1689.

Charles Littlejohn Minister of *Large*.
Alexander Laing Minister of *Stewartonne*.

A Brief Representation of the Sufferings of the Regular Clergy within the Presbytery of Glasgow.

TO omit the Violences have been threatned them, the Contempts have been cast upon them, and the innumerable Discouragements they have generally been * trysted with, from Papists on the one

* *i.e.* Happened to them.

one hand (ſome of them having been in great hazard of being turned out of their places for preaching againſt the Corruptions of *Rome*, as were eaſie to inſtance) and from Presbyterians on the other, theſe ſeveral years by-paſt, tho they had Law on their ſide, and have ſtill in their Stations endeavoured to maintain Truth, Peace and Order.

Upon the great Revolution that has happened lately (notwithſtanding His Highneſs the Prince of *Orange* has declared his great Undertaking to be for the ſecuring Religion, and eſtabliſhing our Laws and Liberties) the Diſſenting Brethren have wreckt their Malice upon the regular Clergy, and in the manner following.

On *Chriſtmas* day *Anno* 1688. under cloud of night, about five and forty Men in Arms (all his Neighbours, to the moſt part of whom he had done ſpecial acts of Kindneſs) came to Mr. *Gabriel Ruſſel*'s Houſe the Miniſter of *Govean*; they beat himſelf, his Wife and Daughter, carried away all the Utenſils of the Church, and the Keys of the Doors, diſcharging him to preach there any more under the higheſt Perils.

The ſame night another Party came to Mr. *Robert Tinnie*'s Houſe Miniſter at *Calebcart*; not finding himſelf at home, they turned his Wife, Family and Furniture out of the * Manſe, and tho it was about Eleven at Night, with great difficulty they ſuffered the ſaid Mrs. *Tinnie* to ſtay in the Stable all night with her ſmall Children; of which Children three have ſince been at the point of Death, through the Fear and Cold to which they then were expoſed. The next Lords day the indulged Preacher in that part, poſſeſſed himſelf of the Pulpit; they were his own Pariſhoners who treated Mr. *Tinnie* ſo. The ſame Night, and much after the ſame manner Mr. *Robert Bayle* Miniſter at *Carmunnock* was treated.

* *i. e.* Parſonage Houſe.

On *December* 27. *Anno* 1688. Mr. *Hugh Blair* Miniſter at *Rutherglen*, had all his Furniture turned out of his Houſe, the Keys and Utenſils of the Church taken from him, *&c.*

About the ſame time Mr. *Gilbert Muſhat* Miniſter at *Cumernald* was treated much after the ſame manner.

Much about the ſame time a Party came to Mr. *David Milne* Miniſter at *Calider*, and had rifled his Houſe but that they were interrupted.

But all this time the Miniſters in the City of *Glaſgow* ſuffered nothing, only Letters were ſent to them to forbear the Exerciſe of their Miniſtry, and their Houſes were ſearch'd for Arms, *&c.* till *Jan.* 17. 1689. being *Thurſday*, on which 'tis uſual for them to have publick Worſhip and Sermon, a great Multitude of People, for the moſt part

part Women, came to Church, with a design to have drag'd the Minister out of the Pulpit; but he (by the advice of some of his Brethren who were there) forbearing to go into the Church, and endeavouring to retire without Noise, was fallen upon most barbarously, beaten, and had his Gown and other Cloaths torn in many pieces, altho he had been one of the Ministers of the said City twenty four years, and lived most Christianly and inoffensively.

The same day the same Rabble went to the House of Mr. *Alexander George* Minister of the Barony Church of *Glasgow*, broke his Doors with great Hammers; and notwithstanding he was at that time tyed to his Bed by a very dangerous Sickness, they thrust into his Chamber, and had undoubtedly drag'd him from his Bed, and perhaps murthered him, had not the Provost of the City, with eight or ten Men, come to his relief.

On the Lords day thereafter, being the 20*th* of *January*. there was no Sermon in any of the Churches of the City. On the 22*th*. a Copy of a Letter was sent to each Minister in the City, the Tenour whereof followeth.

We are credibly informed that our pretended Provost Walter Gibsone, *and his Malignant Associates, are upon a design of having you restored to your Churches, sometime this or the next Week, but if you will take advice and prevent your own Trouble and perhaps Ruine, do not listen to their Motion, for they are but laying a Snare for you, without reflecting upon their own being taken in it themselves: Therefore consider what you are doing, and if you desire Safety, forbear to attempt any thing suggested upon that head, for assure your selves, that it will not be now the Female Rabble you have to engage with, but must resolve in all time coming for such a Guard as will be so sufficient and diligent, as to protect you, not only in the Church (which even we doubt of) but also in your Houses, and that both by night and by day; if you take this warning, you will both save your selves, and prevent the Effusion of much Blood, but if not, stand to your peril, which in all probability will be more formidable than that of Mr.* Milne. *Let this be a sufficient warning to you from those who by this desire to exoner themselves.*

We doubt not but there are other Instances of the foresaid Violence within our Bounds before this time; but because of our present Dispersion we cannot give any more particular accounts, only

as

as to the Instances above-named, we can make them fully appear when called to it: In Testimony whereof we subscribe this presents at *Edinburg*, *Jan.* 26. 1689.

Al. George
Minister of the Gospel at the Barony Church of *Glasgow*.

John Sage
One of the Ministers in the City of *Glasgow*,

An Account of the Insolencies and Outrages committed upon the Ministers in the Presbytery of Paisley, Glasgow Jan. 22. 1689.

Imprimis. UPon *Saturday* being the Twelfth instant, about three of the Clock in the Afternoon, there went several of the Inhabitants of the Town of *Paisley* (accompanied with a numerous Rabble to the *Beadle*, who is a Man above Seventy years of Age, and in his own House, treated him barbarously, wounding him and taking the Keys of the Church from him, which they still keep, whereby they hinder the Ministers there to exercise their Office.

Item. Upon the *Thursday* thereafter the 17*th*. a company of armed Men came to the Ministers House, requiring him within two days to flit him thence, and to Transport his Family, certifying him, if he should offer to preach any more there, or should not * yold the Manse, it should be on his utmost Peril.

*That is, leave his dwelling House.

Item. On *Sunday* the 13*th* of the said month, Mr. *Hamilton* one of the Mountain Preachers (as they are called) usurped the Pulpit of the Parish Church of *Eastwood*, several times formerly the Minister had been required by armed men to remove.

Item. Upon *Monday* being the 14*th* instant, about 200 Men and Women came at eight of the clock at night in a Tumultuary manner, to the Minister at *Kilbarchan* House, with Battoons in their hands, made that same day for the purpose, whereof three only entred, the rest standing without doors, and the Minister himself being providentially from home, they treated his Wife most opprobriously, and

commanded her instantly to remove her self and her Family from that place, certifying her, otherwise it should be at her utmost peril. And to omit more particulars, all the several Ministers in the above-mentioned bounds, are now forced for the safety of their Lives, to fly from their several Habitations, and to leave their Wives and Children exposed to their Cruelty; and to add to their Calamity, their Parochoners (a very few discreet Persons only excepted) refuse to pay them any part of the stipend, * or any other Debts they owe them, by which cruel usage many of our number are reduced to extream necessity.

* Or the by-past years.

Jo. Fullerton Moderator.
J. Taylor Minister in *Pasley* Commiss^r.

A Letter concerning the Persecution of several other Ministers.

Reverend Sir,

Since our last we received yours; and for a return, you are to understand that our Circumstances are still worse, and the opposite Party [illegible] Insolent, Cruel and Barbarous. The Particulars are as follows. 1. The Party invaded the Minister of Balaritra's *House in open day, before [illegible] of his own People, beat to the ground his Wife big with Child with the [illegible] end of a Musket, dragged himself to the Church-yard and back again to his House, tare his Cloaths to his Shirt, wounded him with a [illegible] Sword, and for warding off the Thrust, beat him severely with Cudgels, and then commanded him under the pain of Death, never to preach [illegible] more in that place. 2. Six of the Meeting house Men came to the Minister's House of* Kirk Michael *(himself being at* Edinburg*) beat, batter'd and bruised his Man-Servant, commanded him (after they had lain two days and three nights upon him) to go immediately from the House with [illegible] that belonged to his Master therein. 3. They have possessed the Church*

of Straton, Ochiltrie, Gumnoch, Torboltown, Galston and Sorn. They have ejected the Minister of Rickarton's Wife, Family and whole Furniture. This is the account of the Presbytery of Air.

In Ayr in Presbytery both the indulged and Non-conformists have possessed several of the Churches, have gone to the Ministers Houses, given them their Summons of removal, with all the effects thereof under pain of death.

In Passley Presbytery they have outed the whole Ministers (as they have all the West of Scotland) they have particularly ejected the first Minister of Passley's Wife and Family, burnt his Gowne and Hat at the publick Cross, and thrown all his Goods to the open Street. From that they went to Renfrew (where the Ministers Wife was but nine days lain in of a Child) and cast her out of the Bed, threatned the Families present ejection, had not one Cranford of Corsbarn, who being accidentally there, prevailed with them for ten days respite: the Ministers Wife upon this cruel usage, fell into a high and dangerous Fever, under which according to our last information, she yet labours. The whole Presbytery of Dunbarton are banished from their Charges. In Glasgow the Ministers are not secure of their Lives, for some nights ago they beat Mr. Miln in the Street the second time: They went to the Minister of Calders, rent his Gown in the Church-yard, himself being from home, and commanded his Wife and Family to be gone immediately under the Penalty aforesaid. Sir, We who are here, are patiently waiting for the effects of the Princes Declaration, which was solemnly proclaimed over the Croft on Wednesday last. If it quiets the Country, we are resolved to return to our Charges, a little time will inform us. We had almost forget to tell you, that on Sunday last the Meeting-house Preacher at Ayr caused them to break open the Church-doors there, and went in and preached. We have wrapt up things in as narrow a compass as we could: We have written nothing but truth in matter of Fact, and which by a legal trial shall be made good by

Reverend Sir,

Your affectional Brethren to serve you.

Feb. 14. 1689. George Gregorie
Fran. Fordyce
William Irwine Minister of Kirk-Michael
Ja. Hoge Minister of Ochiltrie.

Besides all this, they have robbed the Minister of Straton's House of all his nothing. And they have carried away the Minister of Kirk-Michael's Presentation, Decreet of Locality, and all his other Papers, with his Communion Cups.

Information of the abuses done by the Presbyterians, *who frequent the Meeting-houses to the Ministers of* Leving-Widtalder, Bathgate, *and* Westcalder; *in the Presbytery of* Levingstonne.

UPon the 22*th.* of *Dec.* last, about six a Clock at Night, about Thirty Men in Arms came to the Kirk Town of *Levingstonne*, and having set a Guard to the Ministers outer Gate, a Party of them came to his Hall-door, which was shut, and pretending that they were come to search for Arms, rudely craved to have entrance into the House, offering, that if the Door were not opened, they would set fire to it, and shoot in Musket-ball through it, to kill those that were within, and forced the door with such violence, that the double bar which held it securest, being quite broken, the Minister was necessitated to make the door patent, thereupon about eight of them entered the House, with great noise and Swords drawn (the Ministers Wife having been brought to Bed, only six days before that time, which was not unknown to the Assassins) and after a great deal of rough and opprobrious Language, and unchristian carriage towards the Minister (which so affrighted his Wife, that she apprehending her Husbands life to be in danger, rose from her Bed in great consternation, and having put on only a Night-gown, did on her naked feet interpose for his rescue) they compelled him to go through the Rooms before them, with a lighted Candle to guide them in their search for Arms, one of them being so uncivil, that he offered to turn his Wife out of the Bed; whereinto she had again betaken her self, and with much difficulty was by the Minister diswaded from that Cruelty. This done, they carried away such things as they thought fit, together with the said Ministers Horse, but the Horse being quite spoiled returned the next day: They also went to the Church Beadle's House, and robb'd him of his Horse, and other things belonging to him, but the Horse returned also the next day. The names of these Assassins for the most part, and of the Gentleman that hounded them out, are well known. 2. Upon the 27*th.* of *Jan.* last, there came Nine Armed Men to the Church of *Levingstonne* (it being the Lord's Day in the Fore

Forenoon) and the Church doors being made patent to them, by one of the Miniſters Servants; becauſe they had threatned to break them up, they ſearched all the Seats of the Church for the Miniſter, and not finding him there, they went to his Manſion-Houſe, and disbelieving his Wife, who told them that her Husband was from home, they went through the Houſe ſearching for him moſt narrowly; and compelled his Wife to go before them with a lighted Candle, belching out terrible Speeches againſt him; and they not yet finding him, departed, and told ſome of the Miniſters Neighbors, who live in the Kirk Town, that if they had got their Curat, they would have ducked him in the water of Almond, and that albeit they were diſappointed at that time, they were reſolved to be full of his Fleſh. 3. Upon the firſt of *Feb.* inſtant, about ſixty Armed Men came to his Houſe, and delivered to his Wife a Summons of removal, the true Copy thereof is hereafter inſerted, and having called for the Miniſters Gowns (with a purpoſe (as they declared) to tear them) and for the Keys of the Church door, the Church Bible, the Communion Cups, Records of Seſſion, and all other Utenſils belonging to the Church of *Levingſtonne*; they got the ſaid Keys and Bible (all the reſt having been put out of the way) and theſe they delivered to *John Wilſon* in Long *Levingſtonne*, to be by him kept, and ſo departed. Follows the tenour and true Copy of the Summons.

This is the form of Summons left by the Rabble, in moſt of the Miniſters Houſes ejected by them.

We belonging to the Pariſh of Levingſtonne, *having now groaned under the inſupportable Yoke of Prelacy, and having ſuffered a continual traft of manifold Cruelties and Oppreſſions many years, upon the account of not owning and ſubmitting unto the intruſion of Epiſcopal Curats, with all being touched with ſuch zeal for the Houſe of our God, that we cannot endure any longer, to ſee it made and continued to be a Den of Thieves; who have not ventered in at Chriſt's Door, but the way of Man's Uſurpation, remembring the indiſpenſable obligations of our Solemn Covenant, to endeavour the extirpation of Prelacy, being reſolved to proſecute it by all approved means to the outmoſt as the Lord ſhall enable us; to prevent other Tumults we warn you to ſurceaſe and deſiſt from Preaching, and all o-*

ther Miniſterial Actions, in the Kirk of Levingſtonne, *and to depart from the Cure and Benefice thereof, under certification, that if you refuſe you ſhall be forced to do it.*

This Summons is not ſubſcribed by any of the Pariſhioners of *Levingſtonne*, who never had cauſe to complain of the Miniſters oppreſſion and cruelty, and did all except a few, cheerfully ſubmit to Mr. *Honeymans* Miniſtery, until the Meeting-houſes were ſet up. The verity of all which premiſes, I the ſaid Mr. *George Honeyman* am able to prove by many Famous Witneſſes, as Witneſs theſe preſents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and ſubſcribed at my Hand at *Edenburgh* the 23 of *Feb.* 1689.

George Honeyman, *Miniſter of* Levingſtonne.

Jo. Park, *Clerk Syn.*

Mr. *William Man* Miniſter at *Bathgate*, informs, that upon the firſt day of *Feb.* inſtant, there came about the number of fifty Men in Arms to his dwelling Houſe, about twelve a Clock at Noon, and having entered his Houſe, they made ſearch for him with drawn Swords in their hands, and violently broke up three doors; and not finding him, who ſuppoſing him to be at the time in the Lady *Kirktown's* Houſe, which is ſituated very near to his Manſion Houſe, they went to the ſaid Lady's Houſe, whoſe Gate being ſhut, they endeavoured to force it up with great Stones, and the help of an Ax, which they had purchaſed from ſome of the Neighbours; and when all failed, they ſet fire to the Gate, and the Gate being thereupon made patent by the Gentlewoman, they in manner aforeſaid, ſearched all the Rooms of the Houſe for the ſaid Mr. *William*, and not finding him, they went thereafter to the Town of *Bathgate*, and found him in the Houſe of Mr. *John Cala*, in the Company of two Gentlemen, who are Juſtices of Peace, *viz. Thomas Sharp* Laird of *Houſtown*, and *Thomas Hamniſton* Laird of *Bogheads*, and the Captain of the Company, having called him forth in preſence of the ſaid two Gentlemen, they required him with their Swords drawn, and Guns preſented to deliver up to them the Communion Cups, the Records of his Kirk Seſſion, the Church Bible, and the Keys of the Church of *Bathgate*, to which he having anſwered, that there were

none

none of these things in his custody, they went to the Beadle, and caused him to deliver the said Keys to them, the which they committed to the Custody of *John Harvy*, Inn-dweller in the said Town, charging him not to deliver them to the said Mr. *William*, as he would be answerable, unless he were forced by a greater Power so to do; and they being informed of the place where his Gown lay, they went and took it out, and having carried it in Procession to the Cross of *Bathgate*, they caused his Beadle to tear it there before his Eyes; and this done, they being intreated by the said Justices, not to lay violent hands upon the Person of the said Minister; they delivered a Summons to him to flit and remove, and this they did before several Persons in the Town of *Bathgate*, whom they adduced to Witness the deed. The Summons is in *omnibus* the same with that, which the Minister of *Levingstonne*, received the said day, and is not signed by any of the Parishioners of *Bathgate*, who never had cause to complain of Mr. *Man*'s cruelty, and did all except a few, cheerfully submit to his Ministery, till the Meeting-houses were lately set up. The verity of all which premises, I the said Mr. *William Man*, am able to prove sufficiently, as Witness these Presents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and subscribed with my Hand at *Edenburgh*, *Feb.* 23. 1689.

William Man *Minister of* Bathgate.

Jo. Park, *Clerk Syn.*

Mr. *Normand*, Mr. *Kinnay* Minister at *Midcalder*, informs, that upon the 27*th.* of *Jan.* last by past, being the Lord's Day after Sermon, Eight men with drawn Swords and Fire-locks, came to his House, but got not entrance, in regard that the Laird of *Calderhall*, the Laird of *Pumpherstonne*, with divers other good Neighbors, disarmed some of them, and put the rest to flight; in which encounter one of the Assassins was wounded in the Face, and two were wounded that appeared in the said Mr. *Normans* defence, *viz. William Elphingstonne*, natural Son to the said Laird of *Calderhall*, and *James Nemo* Butcher in *Midcalder*, and the said Assassins having got back the Arms taken from them upon their promise to be gone, they accordingly departed, threatning that before they slept, they should cause several Persons in the Town of *Calder* to sleep in their Shooes,

for

for what they had done in defence of the Curat, further averring, that nothing was designed by them to be done to that Curat; but what and much more was done this day at *Edenburgh*, to the outing and disgrace of all Curats there. 2. That upon the *1st.* of *Feb.* instant, a considerable Company of men in Arms, came to the said Ministers House early in the morning, pretending, that they were come only to search, whether he were at home or not (altho after the search, they confessed, that they knew he was not there, because sufficiently informed, that he had taken Journey on the *Munday* preceding, and did not carry his Gown with him, which they resolved to have if possible) and in a most barbarous manner, forced up a Window at the foot of the Bed, where the said Ministers Wife was lying with her sucking Child, and thrust in their Swords and Firelocks at the Window, which so affrighted her with the apprehension of present death; that she begged them for God's sake, that if they intended to murther her and her Family, they would but allow her the favour to put on some Cloaths, and to recommend her Self and Family in Prayer to God. This they nothing regarded, but continued forcing up the Hall-door, until the Lock and bolts being broken it was made patent; whereupon sixteen of them having enter'd the House, with Swords drawn, they conveyed the said Ministers Wife, with her Suckling in her Arms to the Kitching, and placed a man with a naked Sword beside her, whom they commanded not to suffer her to stir from that place, and in the mean while the rest of them with their Swords in their hands, searched all the House, and brought down Goods that were hid in the Cieling, declaring, that they behoved to see all the said Ministers Obligations, that he had of his Debtors, and all his other Papers; and in particular, one of them *viz. Thomas Levingstone* there said, he behoved to have a gripe of his Fathers Bond, granted to the said Minister for a certain summ of money, which he owes to him; and after exact search, they not finding any Papers or Bonds (the Minister having conveyed them away before that time) they went away, carrying with them the Communion Cups, which they committed to the custody of *Walter Johnstonne* in *Calder*, and leaving behind them a Summons of removal, *in omnibus* the same with these before mentioned, and withal, they declared to the said Ministers Wife, that if She and her Family should neglect to remove within ten days next, thereafter, they would return and eject her and her Children, and all the Goods in the House; or make a

Bone-

Bonefire of all the pleniſhing. The foreſaid Summons is ſubſcribed by none of the Pariſhioners of Middle *Calder*, who never had cauſe to complain of their Miniſters oppreſſing them, and did all of them except a few ſubmit to his Miniſtery, till the Meeting houſes were lately ſet up. The verity of all which premiſſes, I the ſaid *Mac Normond*, *Mac Kinney* can prove by many famous Witneſſes, as Witneſs theſe preſents Written at *Edenburgh*, by the ſaid Mr. *John Park*, and their ſubſcribed with my Hand *Feb.* 23. 1689.

i.e. *all the furniture.*

Norman Mackinney *Miniſter of* Calder.

Jo. Park *Clerk* Syn.

Mr. *George Robertſone* Miniſter at *Weſtcalder*, informs, that upon *Dec.* 23. laſt by paſt, being the Lords Day, ſeveral Perſons in *Weſtcalder*, invaded his Houſe betwixt Eleven and Twelve at Night, and ſearched for Arms, but found none but an old two-handed Sword, which they carried with them and departed, averring, that they were to go to their Company. 2. That upon the 1*ſt.* of *Feb.* inſtant, a Summons of removal was left at his Houſe by ſome in the Pariſh; the which Summons is in *omnibus* the ſame with theſe before-mentioned, and is not ſubſcribed by any of the Pariſhioners of *Weſtcalder*, who never received any wrong from the Miniſter, who having been but lately ſettled there, moſt of the Pariſhioners ſubmitted to his Miniſtery, till the Meeting-Houſes were lately ſet up, all this I the ſaid *George Robertſone* am able to prove ſufficiently, as Witneſs theſe preſents. Written by the ſaid Mr. *John Park*, and ſubſcribed with my Hand at *Edenburgh Feb.* 13. 1689.

George Robertſon *Miniſter at* Weſtcalder.

Jo. Park *Clerk* Syn.

The Second Collection of Papers, relating to the Practice of the Rabble, after the Prince's Declaration againſt ſome Miniſters who were afterwards deprived by the Council.

A true Account of that Interruption that was made of the Service of God on Sunday laſt being the ſeventeenth of February 1689 *at the Cathedral of* Glaſgow, *by the Presbyterians, both from the Hills and the Meeting houſes, to the Contempt of the Princes Declaration.*

AS ſoon as His Highneſs the Prince of *Orange*'s Declaration was proclaimed at the Mercat Croſs of *Glaſgow*, for the Preſervation of the Peace of the Kingdom, and the Maintenance of the Free Exerciſe of Religion, as it was eſtabliſhed in *October* laſt: The Magiſtrates and Miniſters of the City aſſembled themſelves, in order to the laying down ſuch fit and united Methods as would give punctual Obedience to His Highneſs's Declaration, and procure the publick and undiſturbed Exerciſe of their Religion, which has now been interrupted theſe four or five Weeks by-paſt, by the illegal unchriſtian Outrages of the Rabble in this place. And after a prudent Deliberation about the preſent State of Affairs, it was the reſult of their Counſels, That the Service of God ſhould be reſtored on the *Sunday* immediately ſubſequent to the Publication of the Prince's Declaration, being the Seventeenth of *February*, according to the uſual and legal Methods by ringing of Bells, and the publick uſe of all other accuſtomed Solemnities. But for the greater Security of the Exerciſe of Religion, and the Preſervation of the Peace of the Town, the Magiſtrates thought themſelves obliged in Conſcience and Honour, to go to *Thomas Crawfurd* Younger, Merchant, being then Captain of the Guard at that time, and one of the Chief Commanders of that Party in this place (that keep up themſelves in Contempt of the Law of the Kingdom, and the Prince's Declaration, to the terror of the Magiſtrates and all good and peaceable People in this place) and to require the ſaid *Thomas Crawfurd* to lay down his Arms

Arms and dismiss his Company; which accordingly was performed by *Baillie James Gibson*, he (being the chief Magistrate in absence of the * Provost) telling him at the same time, That he would provide for the Peace and Security of the Town in Obedience to the Prince's Declaration. Upon the absolute refusal of Obedience unto this command by the said *Thomas Crawfurd*, *Baillie Gibson* took Instruments in a publick Nottars hands, how far he had his duty to the Law of the Kingdom and the Prince's Declaration, and how far the said *Thomas Crawfurd*, the pretended Captain of the Guard, did despise and contemn them both. After this Intercourse between the foresaid *Baillie* and *Thomas Crawfurd*, both those Parties of the Presbyterians, that go to the Hills and the Meeting-houses, began to whisper about their illegal and bloody Designs against the Ministers of the Town, and that great Body of the People that keep still very stedfast in frequenting the Assemblies of the Church, threatning publickly all kinds of Persecution unto them in the legal Exercise of their Religion. On the *Sunday* morning the Promiscuous Rabble gathered themselves together upon the Streets, and hindered the ringing of some of the usual Bells for calling the People to Church. Yet the Magistrates thought fit to connive at the first Insolence, being willing upon any Terms to have the Exercise of their Religion, and give Obedience to the Prince's Declaration. But the more moderation the Magistrates shewed on this occasion, the more the Rabble were inraged, publickly threatning the People as they went to Church, to pull them out by the Ears. And particularly, they seeing a certain Minister going to Church, they pursued him with Sticks and Clubs, but he taking a House escap'd their Fury. When the Magistrates were come near the Church, they found it surrounded with a promiscuous Rout: Upon this they desired the rude People to go home in peace, but they returned Scolding and Bloody Language, and flinging from them their Cloaks and Plaides, that is Mantles, they gave the Assault with Staves and Battoons in their hands unto the Magistrates; and particularly one of them giving a severe blow to *John Bell*, one of the late Bailies, and at this time in company with the Magistrates. Upon which unsufferable and scandalous Attack, the Magistrates gave order to the Towns Servants and Officers, to clear their way to the Church, and beat off the Rabble; which being effected, the Magistrates, together with all the People, entered peaceably into the Church, seating themselves according to their Ranks and Qualities in the usual postures of Devotion,

* *i. e.* Major.

votion, in which the Service of God is performed in our Church. After Prayers were ended, towards the middle part of the Sermon, the forementioned *Thomas Crawford*, the pretended Captain of the Guard, came into the Church, and cry'd aloud to the People, *That the Town was in Arms.* He was answered, *That five or six hundred People of the best Quality in Town were assembled in Church, to the Service of God, according to Law and the Prince's last Declaration, That they were naked Men without Arms or the least intention to make any resistance: And if the Town was in Arms, he was more concerned to look to it than they, he being the pretended Captain of the Guard.* And likewise he was told, *That if the People in Church had designed any opposition to such as might disturb them in the Exercise of their Religion, they would have appeared in an armed posture (which out of a due respect to the House of God and the Prince's Declaration they did forbear to do;) and then he should have found them too strong for any Party that durst have assaulted them: But they came not thither to fight, but to serve God.* The Parson continued Preaching until he finished his Sermon. Towards the latter end of the Prayers after Sermon, the Meeting-houses being dismiss'd, and joyning the Hill Party that appeared by this time in Arms upon the Streets, and together with the Company that was upon the Guard, they formed themselves in a great Body, and then marched off under the Conduct of the Laird of *Cuffland*, taking their way straight to the Cathedral Church; when they came to it, they fired both upon the People that had fled to the Pinacles and Buttresses of the Church, and through the Door, where there was a little Boy dangerously wounded on the Face; but at last they broke open the Doors of the Church, and searching diligently for the Parson they found him: They were desired by the Magistrates to dismiss the armed Men and go in peace, but they refused it, telling, *They would have out those People that beat off the Women and the Men from the Church-door upon the first Uproar.* They were answered, *That the Disorders were begun by the Rabble against the Prince's Declaration; and that the Magistrates could not, without doing infinite injury to the Service of God, the Honour of the Prince, and the Authority of Government, forbear commanding the Officers and Towns Servants to beat off the Rabble that opposed their entry into the Church.* And to this it was subjoyned, *That if they would lay down their Arms, or go home in peace, and forbear the encouraging and protecting of the Rabble in those Uproars, they could return in the same peaceable way from the Church that they came into it.* But this they absolutely refused to do, telling us,

They

They could not desert their Sisters the Women, that by this time were assembled in great numbers upon the Streets and in the Church-yard. After this they took up the Names of the People of the best Quality in Church, and then they hurried us out by Fives and Sixes at several Doors of the Cathedral, and so exposed us to the Fury of the Rabble, which we had escap'd if they had permitted us to go out in a Body. Others of us they pretended to conduct by Guards, but carried us no further than into the very middle of the Rabble. The whole Congregation being thus maliciously dissipated, very few of them did escape without Wounds or Blows; and particularly the Lord *Boyd* was rudely treated, and had his Sword taken from him. Sir *John Bell* had above a hundred Snow-balls thrown at him: The Laird of *Borrowfield* and his Lady, together with his two Brothers, *James* and *William Walkinshawes*, were five or six several times beaten to the Ground: *James Corbett* was very dangerously wounded in the Head with the stroke of a Syth. *George Graham*, one of the late Bailies of the Town, was deeply cut on the Head in two places. Doctor *Wright* and his Lady, and together with them her Mother and Sisters, and several other Women, were very roughly handled and beaten. Mrs. *Anna Paterson* Daughter to the Archbishop of the Place, Mrs. *Margaret Fleiming*, and several other Gentlewomen were cruelly pinch'd after their Cloaths were torn off them. There was Scores of others severely beaten and bruised, which would be tedious to make mention of here, but only this we must observe, There was a certain Carpenter, who was so dangerously wounded (so that he lyeth now beyond hopes of Recovery) by four armed Men that promised to conduct him through the Rabble, and to whose protection he innocently committed himself. This is a true Account of what pass'd upon *Sunday* last, being the 17*th* of *February* 1689. which I, as Magistrate of *Glasgow* in absence of my Lord Provost, give under my Hand as Truth.

James Gibsone.

For the further Testification of the Premises, we under Subscribers attest the same

Jo. Gillhagie.
Patrick Bell.

The

The Sufferings of Gideon Brown.

Sir,

TO obviate all Misrepresentations of my Treatment at Smelholm, *I give you this true and impartial account according to your desire.*

Upon the first *Saturday* of *February* 1689. *George Dickson* Cottar to the Laird of *Smelholm* a profest *Cameronian* brought to me an unsubscribed Paper in the presence of my Family, in the which he, in name of the Parochine, ordains me to cease from the Exercise of my Ministry there, pretending in it, that I had no call from the People, and that I was an Intruder, and had brought Troopers among them; with this certification, that they would force and compel me to do it. This much troubled me, to be upbraided for that of which I was never guilty, and that by Persons whom often I kept from the lash of the Law, and who had constantly heard me till the late Toleration, and frequently taken the Sacrament from me, but from the consideration of our Saviours Treatment from those to whom he was ever doing good, I comforted my self, and resolved patiently to bear and undergo this present Disaster, and whatever might follow thereupon. This being represented to the Laird *Smelholm*, he advised me for a day to cease from Preaching, and withdraw, which accordingly I did: The next Lords day I returned (laying aside all Fears, not willing so easily and suddenly to be put from the Exercise of my Ministry) and it pleased the Lord to grant to me, and to continue with me, a safe Exercise of my Ministry without disturbance, until the fourteenth of *April* hereafter, which was the Lords day, on which day the Scum of that People, most of them not above the quality of a Servant, yet all dwelling under the Laird of *Smelholm*, except two, and newly instigated by one *George Dickson* Preacher in a Meeting-house near by (as I am credibly informed) did assemble with Staves and Battoons (having, on *Saturday* before, warned me by a second Summons, and taking away the Bell-rope) to oppose me that day; the Laird of *Smelholm* being acquainted by me, of the said intended Uproar, at the ordinary time of convening, came to the Church-yard, I following with my Family, and after some communing with the said Rabble, his Tenants, who had been there

there from six a Clock in the morning, prevailed to make patent Doors, and having entered the Pulpit and begun to Pray, immediately the said *George Dickson* (having received the Hire of eighteen Pence from the rest, as he himself confess'd afterwards in my Beadles hearing) approached furiously to draw me out of the Pulpit, which a Son of mine (of sixteen years of Age) observing, stop'd him before he came near me; upon which there came ten about the Boy, pulling the Hair off his Head, tearing his Hat, Cloak and Neck-cloth, which extorted from his Mother these words in the midst of the Church, *Murder! Murder!* and forced me from the Pulpit, at length the Laird quieted them. Upon all this I took Witnesses, and withdrew with my Family, to the Neighbour Church, ever after that they put Cattle of all sorts into the Church, frequently threatned my self, watched every Lords day for my coming to Church, not to Hear me but Harm me: O the Sin of Stoning of the Prophets, which brought sad Judgments on the Guilty of Old, is now frequently among us practised, the Lord grant Amendment. This forced me to Preach in my own House, while after *Whitsunday*, and then it being reported to me by some, that if I preached any more in the House, the said Rabble would eject me and my Family, I ceased there, and preached in some Neighbour Churches: At length they caused cite me before the Council, *Sept.* 28. where for not praying for K. *W. Nominatim*, in my House, and not reading the Proclamation there, I was deprived by the Council, and appointed to remove from my *Manse at *Mertimes*, to which I gave Obedience at the time (the Laird assuring me that he could not keep his People off me, and that some had sworn to him, that they would eject me, be the event never so Hazardous) and came to the City of *Edinburg* with my whole Family, intending there the Education of my seven Children at Colledge and Schools: This is a true Narration of what befel me at *Smelholm*, among that People, who kindly received and joyned with me in all the parts of my Ministry, until the said *Dickson* and others of that Perswasion had conversed with them and frequently preached among them; yea, I am credibly informed that this *George Dickson* on a *Saturday* night as he came from *Edinburg*, lighted in a Change House, and then the People desiring him to preach to morrow, he answered, *He would preach no more until they put away the Curate from among them.*

i.e. Parsonage House.

Sir,

Sir, *I doubt not but what I have here written, will find credit with you on my single Testimony, yet to this the Laird of* Smelholm, *with many others, can bear witness, I rest (wishing the Lords Grace and Mercy ever to attend you)*

Your humble Servant

G. B.

The Persecution of Mr. *William Bullo*, whom the Rabble hindred from giving Obedience, and yet was deprived.

MR. *William Bullo* Minister at *Stobo* in *Tweddale*, was all the Winter over most barbarously used by the Rabble, they having many times, not only in the day time, but even under cloud of night, with drawn Swords and Guns in their Hands, entered his House, broke open the Doors thereof, and searched the same for himself, and thereby did so affright his Wife and Children, that they took Sickness through fear, and he himself for fear was forced to lye out in the Fields in the coldest Winter nights: And after he had endured a great many of their Onsets, about the beginning of *April* last, as the said Mr. *Bullo* was coming home from the accompanying the Corps of a Gentleman, they lay in ambush for him by the way, and riding through a little Village in his own Parochine, where there was a Meeting-house erected, and where was the Dwelling-House of the Preacher of the Meeting-house, out of which House there broke out upon him a number of the Rabble (among whom was the Preachers Servant-man) and with drawn Swords in their Hands, offered to stobb him, and charged him to stand, and he putting the Spurs to his Horse rode for it, they firing their Guns after him; and at last two of them mounted themselves on Horses and pursued him, and chased him farther than his own House, until at length the said Mr. *Bullo*'s Horse gave over riding, and so they apprehended him, and told him,

him, they would instantly shoot him, and commanded him to his Knees; and he desiring for a little time to pray; they told him, he had lived too long; he answered, that was to quarrel with God, and he wished them to consider what they were saying and doing, *For*, said he, *you are in passion: You Damn'd Rogue*, said they, *do you take on you to admonish us, we'll shoot you presently through the Head:* Then said he, *Since you will do it, God have Mercy on my Soul, and God forgive you, and now*, said he, *I have done:* Then they laid many stroaks on him, with the broad side of their drawn Swords, and told him, They would forbear his Execution that night (it being then late of the night) and would take him Prisoner to his own House, and guard him there until the next day, and pronounce Sentence on him in sight of the whole Parish, and would do further as they thought fit: And accordingly all this was done, for to morrow morning they sent through the whole Parish, and convened all that would joyn with them against the said *Mr. Bullo*, and entered his House in a most Hostile manner with their Arms, and commanded his own Manservant to tear his Gown; and after many Altercations betwixt him and them, they discharged him to preach any more upon the peril of his Life: He told them, that he would receive no orders from them, he came in by Authority and would not go out but by it. And about a Fortnight or twenty days after this, they came upon his Family (he being from home) and most cruelly threw out at doors his whole plenishing and Furniture of his House, and locked up the Doors; and upon the Lords day, whereupon he should have read the Conventions Proclamation for making Prayers for King *William* and Queen *Mary*, and upon the day of Thanksgiving, they set Guards in the Church-yard, lest he should have given Obedience. And thus was he violently forced away from his Church, and is since deprived by Act of Council, for his not Reading and Praying.

The Names of these honest Gentlemen who offered to attest the Truth of this matter by their Oaths, when *Mr. Bullo* was deprived, are so well known to the Council, that it would be needless here to insert them.